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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss., August 22, 1940

NEW SERIES
VOLUME XLII. No. 34

Who's Who and What's What

Rev. J. H. Kyzar, pastor of First Church, Laurens, S. C. was a visitor to relatives in Lincoln County, Miss. last week.

It is said that in South America there is not a radio hour in which the Gospel may not be heard on the air, much of it by Baptists.

Brother Joe Canzoneri preached Sunday afternoon and three nights this week in the mission tent, pitched at present on Southwest Jackson.

Pastor Hendricks was assisted by Rev. H. W. Robinson in a fine spiritual meeting in New Fellowship Church, Jasper County. There were seven additions, five for baptisms.

Dr. E. W. Westmoreland formerly pastor at Leland, Miss., now at South Main St. Church, Houston, Texas, says his church will send \$15,000 to help British foreign missionaries.

Southern Baptists undertook to raise \$200,000 to aid British missions left helpless by the war. Lutherans in America are undertaking to raise \$500,000 to carry on the mission work of Lutherans in other countries in a similar condition.

Conditions in Japan, religiously, are today much like, they were in the Roman Empire in the first century. The worship of the Emperor is required, and our Christian people in Japan are suffering the consequences whenever they refuse. We hope they will be as faithful in Japan as they were in ancient Rome.

President Roosevelt has within the past few days been finishing the work in Canada which Secretary Hull began in Cuba. As Mr. Hull secured the promise of cooperation of the 21 American Republics for the protection of this hemisphere against Nazism, so Mr. Roosevelt seems to have secured the cooperation of Canada for the same purpose.

During the last week of July, a revival was held at the Bethlehem Baptist Church in Jones County, with the Rev. J. H. Street, pastor of the West Laurel Baptist Church, preaching, and Owen Williams, Jr., of Utica leading the singing. Much interest was shown throughout the meeting. There were 20 additions, 16 for baptism.—G. G. Mooney, Pastor.

Dr. Lippard, editor of Missions, Northern Baptists' missionary magazine has an Editorial on "God Opened a Door, And Southern Baptists Closed It", all about our not going into the World Council of Churches. Northern Baptists are dissipating their energies in various movements, and doing less and less for missions. Southern Baptists are sticking to their job and increasing in numbers and gifts daily.

Dr. and Mrs. E. B. Thompson reached Clinton last week to be ready for the opening of Mississippi College, where the former begins his work as professor. We were glad to find that Mrs. Thompson is a daughter of Rev. and Mrs. B. F. Wallace of Monroe, La. Brother Wallace is superintendent of the Louisiana Baptist Orphans Home, and an alumnus of Mississippi College. Mrs. Wallace was Miss Cara Wiley of Clinton and an alumna of Hillman College. Dr. Thompson is an alumnus of Furman University of South Carolina and received his doctor's degree from Peabody, where he met the lady who became his wife.

Booneville Church gave \$26 to aid British foreign missionaries; Thrasher Church sent \$4.75.

There are said to be now two saloons for every church in America. How do you like the repeal of the prohibition amendment?

There are now two things in America that the professional politician is afraid of: the liquor business and the Catholic church.

Subject announced for young people's meeting, "Making a New World." Hurry up, you've got a long job.

Revival meeting begins August 25 at Crosby. The preacher is Dr. John D. Brown, pastor Emmanuel Church, Baton Rouge; singing led by Rev. T. J. Delaughter of Woodville.

Here's what a little girl learned at Sunday school: "Go ye into all the world and teach the gossip to all the preachers."

After 13 years of service as pastor of Spurgeon Memorial Church, Norfolk, Rev. W. R. Loving goes to Hatcher Memorial in Richmond.

Dr. J. R. Sampey preached at Broadway Church, Louisville, Ky., August 11, on the sixtieth anniversary of his service as a minister. He began early. He used the same text as 60 years ago, Psa. 90:2.

During the vacation of Pastor J. W. Middleton the pulpit at Clinton was supplied August 11 and 18 by Rev. Wm. Ferguson of Mt. Olive, Ky., and Rev. James Smith of West End Church, Natchez.

It is said that the admission of women to institutions for the cure of alcoholism in America has increased ninety per cent in recent months. Mrs. Roosevelt will have to tell them again how much they can drink. The admission of men is said to have increased forty-six per cent. Wonder if it is about time to vote for Babson.

Candidates for baptism received by Southside Church, Jackson, will be on hand at Griffith Memorial Church, for the ordinance, Sunday evening, August 25. Sunday School attendance was down last Sunday because many were out of town. The church was nearly filled at the night service. Good services and five additions.

At the time of this writing Mrs. Mary Kethly of Jackson is reported very seriously ill. She has been in failing health for some months, which, because of her age makes her condition critical. But her faith grows brighter and stronger as her bodily strength fails. Many will remember her as being in charge of the dining hall and the boys in Jennings Hall in Mississippi College a good many years ago. We have known none with a more motherly heart or more beautiful Christian faith. May our God bless all whom she loved.

WRITE THE BAPTIST BIBLE INSTITUTE ABOUT THIS

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It will require at the very least \$14,396 to give student service positions to those who are already enrolled for the next session at the Baptist Bible Institute. These positions cover usually fifteen hours of work each week and pay the students \$15.00 per month on their expenses. Any individual, class, society, or church giving such help does five fine things: 1. Aids an eager and worthy student. 2. Helps the Bible Institute train workers. 3. Places another witness in this great mission field. 4. Makes an eternal investment in Christian character and service. 5. Strengthens our Baptist work at home and to the ends of the earth.—W. W. Hamilton, President.

Dr. W. F. Yarborough, former pastor preached for the people of First Church, Jackson last Sunday.

One Southern Baptist editor is ready to say of those who voted against going into the World Council of Churches (and there were several thousand of them to about fifty for it), "I know that ye did it in ignorance." There may not have been much light, but there was a mighty lot of gas turned loose on both sides.

At Booneville Pastor J. D. Thompson reports a Vacation Bible school August 5-9, with average attendance of 116; excellent work. On the last day the pastor had an evangelistic service and seven boys and girls professed faith in Christ. Twenty-five local workers helped in the school, with Miss Mabel Cunningham as principal.

As long as the Mississippi River stays in its Channel it ministers to the needs of the nation and the world. When it breaks through the levees and spreads over the lowlands it brings devastation. And when a great Baptist body sticks to its work through its own channels it ministers to the needs of the world, but when it spreads out into World Councils and Federal Councils it lessens its own power for good and dissipates itself in marshes and fails in its mission.

Luther Jenkins Holcomb, only son of Dr. and Mrs. T. L. Holcomb of the Sunday School Board, was ordained to the full work of the Gospel ministry at the First Baptist Church of Nashville, Tennessee, August 14, with the following ordaining council taking part: Drs. W. F. Powell, Prince E. Burroughs, Homer L. Grice, N. R. Drummond, Clifton J. Allen, Walter M. Gilmore, and his father, who preached the ordination sermon. He becomes pastor at Durant, Okla., Sept. 1.

A man who prays in his own name and does not acknowledge that he has no right of access to God expect on the merits and through the name of the Lord Jesus Christ is presumptuous almost to the point of blasphemy. He has no right to expect God to hear anything he has to say. Such a prayer was offered at the Wilkie notification ceremonies by the president of a university. Of course this applies to the prayer of any Jew or anybody else who rejects the Lord Jesus Christ.

Recently assisted Rev. W. O. Carter in a meeting at Improve, a large rural church near Columbia. There were 18 additions, 16 by baptism. Bro. Troy Prince of Laurel had charge of the music and it was most splendidly done. Brethren Carter and Prince made a fine team with which to work. The church cooperated beautifully. The attendance was large and the prayer meetings had around 150 each evening. Most of those joining were young men. Brother Carter has a great church and Improve has a splendid pastor.—T. W. Talkington.

Dr. Howard E. Spell, pastor at Drew is grateful for unusually good attendance and interest during the summer. There was an invasion of mosquitoes for a while and the suggestion was made that night services be suspended for a while. But the vote against it was almost unanimous, and thereafter the congregations were larger than before. The gifts of the church to all causes are better than last year. For the first six months last year the church was twenty-seventh in gifts among the churches of the state. This year it is seventeenth. There is plenty to do and the response of the members is most gratifying.

Sparks and Splinters

There were 26 added to the church in Independence, La., as a result of a meeting in which Prof. E. L. Carnett of the Baptist Bible Institute preached.

Rev. Walter B. Price has been called to serve half time at Walnut Church in Quitman County, succeeding Rev. F. O. Martin who has gone to Doddsdale.

A series of revival services is being conducted at the Longview Baptist Church, Pontotoc County, by the pastor, Dr. B. B. Hilbun. Large crowds are reported at both morning and evening services.

Brother Joe Woodyear, who has been a church member for 48 years and a deacon for 44 years, has been an invalid now for three years. In his sickness he has found the Lord his stay and strength. His home is near Roxie.

The sympathy of his Mississippi friends goes out to Rev. Virgil Ratcliff of Baker, La., in the death of his father at Brookhaven. Brother Ratcliff expressed gratitude to these brethren who have written him.

Rev. A. J. Linton preached in a meeting in Calvary Church, Perry County, Aug. 4-9. There were no additions but the church was spiritually revived. Attendance and interest good. Brother Linton was called to be pastor, and the people are hopeful.

Dr. and Mrs. W. F. Yarborough of Pickens announce the marriage of their daughter Mary D. to Mr. Leonidas Cicero Bradley on August 12. They are at home at 3521 Haynie St., Dallas, Texas. Our heartiest congratulations and best wishes for these excellent people.

Hinds-Warren Association held a training school last Sunday and Monday at Utica. The teachers were: Mrs. Garner Allen, Miss Frances Bain, Ellis B. Causey, Dr. and Mrs. J. M. Cook, Mrs. W. D. R. Stovall, Miss Ruby Taylor, Mr. E. C. Williams and Pastor Owen Williams.

"Japanese Youth Faces Life," by Mrs. Dorothy Carver Garrott has come from the Broadman Press of Nashville. It is an interpretation of life in Japan as shown specially among students in mission schools. It is written in the interesting style found only in the letters of women. Cloth bound 75c; paper 50c.

Pastor C. L. McKay says that Royal Magee preached his first sermon at Crystal Springs Church, Walthall County, August 11. He surrendered to the ministry a few weeks ago. "He is one of our finest young men, and we are expecting the Lord to use him in a great way." He enters Mississippi College in September.

A week's meeting closed at the Bogue Chitto Church Sunday, August 11. Our preacher was Rev. G. Earl Gwin of Sterlington, La. Our singer was Ben F. Carter of LaGrange, Ga. Both rendered very excellent service. There were 17 additions to the church, 13 of whom were for baptism. The spiritual life of the church has been quickened.—M. J. Anderson, Pastor.

Dr. A. T. Cinnamond of Senatobia very properly corrects the statement of the editor that there is no evidence that any of the apostles ever had a home, and reminds us that John the the mother of Jesus to his own home. What we had in mind was that after the apostles took up their work they gave up their homes. But our language was misleading.

Rev. L. S. Cole, now of Refugio, Texas, preached in a meeting at Walnut Church, Quitman County, which has been pastorless for six months. The attendance and interest were good; there were over 60 additions to the church, 54 of them by baptism. These were baptized by brother Cole. Brother Cole was pastor here some years ago, in which time a good brick church house was built, and the church had a healthy growth. The Sunday school has kept up well under the leadership of Prof. H. D. Graham. Good singing was led by Emmett Bagwell and Oliver Manning pianist.

A new provision of the Japanese government forbids the Methodist church to remove a bishop in Japan before his time expires. This is evidently to make the church subservient to the government. You may expect further encroachments upon religious liberty.

Each year the Concordia Pub. Co. of St. Louis issues a book of sermons by Dr. Walter A. Maier, that have been heard over the radio during the Lutheran hour. The volume just issued is entitled "Peace Through Christ." This volume maintains the excellent standard by those which have gone before. The price is \$1.50.

It is expected that the number of Army chaplains will be greatly increased. Any preachers between the ages of 23 and 34 may find out the conditions of appointment by writing to Dr. Rufus W. Weaver, chairman General Committee on Chaplains, 715 Eighth St. N. W., Washington, D. C.

The Spencer memorial dedication will take place August 25th at 11 p. m. Four deacons will be ordained in the afternoon service. The church was organized Sept. 28, 1939 with 17 charter members. The membership has grown very much since. It will be our happy privilege to have with us Dr. D. A. McCall. In behalf of the church and all concerned, I ask the prayers of all the Christian people who read this article.—V. C. Windham, Pastor.

Lebanon Baptist Church of Covington County held its annual revival August 4 to 10. There were 9 additions, 5 for baptism and 4 by letter, and a number of rededications. The Spirit of the Lord was present and felt by all during the entire week. It was my happy privilege to be with the people of that community again and witness for my Lord. I enjoyed working with the pastor, Rev. J. W. Weeks, very much. May the Lord bless them all.—V. C. Windham, Kreole.

Rev. Virgil Ratcliff, pastor of the church at Baker, La., was recently in a meeting with Pastor Martin J. Gilbert and the saints at Salem Baptist Church, Walthall County. There were some 14 added to the church. Brother Ratcliff is high in his praise of the work done by Pastor Gilbert. Brother Ratcliff was called away on Thursday evening because of the death of his father at Brookhaven. The Salem church and their pastor have invited him to return for the meeting in 1941.

I have just closed a meeting with Pastor J. Reese Rogers in the historic old Salem Church near Collins. They have remodeled their building and now have an adequate educational plant and a beautiful and large auditorium. They are a growing people and the pastor a tireless worker and consecrated man of God. The Lord blessed the meeting with twenty-six souls. I have never worked with a finer group of young people and we expect great things of them in the future.—J. W. Sturdivant.

Mr. Pleasant Church, Lincoln County, recently had an educational week, after a religious census had been taken to locate prospects. The children met from 9 to 12 o'clock for a vacation Bible school. All met in the evening for a B. T. U. training course, 48 in the former, 65 in the latter. On Friday were held the commencement and examinations. On Saturday there was a church social. Rev. A. W. Talbert led the games and refreshments were served. The pastor was absent on account of sickness.

I was recently in a meeting with Rev. W. C. Wood and the church at Ebenezer, Amite County. What a thrill it was for me to preach in the oldest church in Mississippi. How my soul was lifted up when I stood at the grave of Richard Curtis. I felt that I should pull the shoes from off my feet. What gracious hosts and hostesses those people are. Pastor Wood—his charming wife—and their two sons, are loved by the entire community. Our Lord is using W. C. Wood to do a good work here and at Berwick Church, same association. His work at Crosby is as outstanding as can be found, under normal conditions, in the Magnolia State. I think there were seven added to the church. My own soul was greatly refreshed.—Virgil Ratcliff, Baker, La.

Pastoral Problems

By Norman W. Cox

"TOO MANY MEETINGS"

Unquestionably the effectiveness of the ministry of our full-time churches is being hampered by too many meetings. The average devout woman in the average full-time church is expected to attend 364 different meetings each year. The same will apply to most of our young people and if a church has a brotherhood it will apply to the men. This does not provide for extra denominational meetings. With life organized as it is these are entirely too many meetings at the church. We would be a lot better off and I believe would do more for people if there were fewer meetings for the people to attend at the church.

Somebody needs to lead us in a crusade for fewer and better meetings in our full-time churches.

If you add to these 364 meetings a lot of study classes that we have not included and the number of denominational meetings that a man should attend plus the funerals he has to conduct and the average full-time pastor is going to spend a mighty lot of time in church services. No wonder he preaches no better than he does and he fails to grip the mind, heart, and conscience of the people when you consider what a little time he has to make preparation in prayer and study for the demands this multitude of meetings make upon him.

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Pastor E. C. Horton asks your prayer for the meeting at Eudora Church, DeSoto County, beginning August 25. The pastor leads the singing; Rev. J. G. Lott of Memphis preaches and Mrs. Ware of Memphis is pianist and personal worker.

From a kind personal letter from Dr. B. C. Land we learn that First Church, Quincy, Fla., has kept up its work remarkably well during the summer; additions are frequent, congregations good and finances satisfactory.

Rev. J. H. Sherman says that Rev. J. E. Gore assisted him at Dividing Bridge Church. There were three for baptism and the church greatly revived. Last week brother Sherman was with Pilgrim's Rest Church. One was baptized. The services were rained out the last of the week, and they will have other services later. This week he is at New Hope and the interest is good. Next week at Hopewell. Prayer is asked.

The manufacturers who draw back from producing goods necessary for national defense, because they don't want any limit placed on their profits are hastening the day when the government will be under the necessity of conscripting their plants and running them under government administration. This might seem a step in the direction of national socialism, but such a step might be necessary to self preservation. Who is responsible?

The Lord gave us a good revival at Plantersville, closing last night. Ten were received for baptism, and the church revived spiritually. Others to come, we are sure. The pastor did the preaching, and Rev. Troy Prince of Laurel, and of Clarke Memorial College, led the singing. He is indeed a "prince" of a fellow, and as good help as I ever had in a meeting. He left Sunday night for Belzoni, to begin another meeting.—F. V. McFatridge.

Brother J. E. Day, clerk of Harmony Church, near Cruger, reports a gracious meeting. Pastor Thos. Parker, a student in Mississippi College, preached Sunday and Monday; then brother Hubert Hammett through Friday. The messages were true to the gospel. There were seven additions to the church, six by baptism. Brother Tom Douglas of Clinton and Miss Juanita Hooks of Carrollton conducted a Bible school for all ages; brother Douglas also leading the song and prayer services.

Thursday, August 22, 1940

THE BAPTIST RECORD

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FORCE IN THE SERMON ON THE MOUNT

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The great refuge of pacifism is its literalism in interpreting a few passages in the Sermon on the Mount. We might better look at the Sermon as a whole and see its attitude on force in the upholding of civil law and the State.

First, we see our Lord's loyalty to the law. His people were a theocracy. Their religion was their life, civil as well as religious. The Law of Moses was their constitution and legislation, so far as Rome permitted. Jesus forbade their thinking for a moment that He came to destroy that law. Yet it was the very law pacifists scoff at. They sneer at its "old Jehovah of blood and war" and tell us Jesus could not have approved of the Old Testament with its military adventures represented as the will of God. Let them open their eyes. He did approve of it. He approved of all of it for Israel while it was their civil law in the theocracy. He revealed its approaching demise as legislation in the sphere of morals and its supercedence by His own revelation and will in the new spiritual Kingdom of the soul. But He came not to destroy law or the force on which law and order rest. Jesus was no disciple of pagan Ghandi's passive resistance. He didn't go naked. He wore a fine robe. He ate good food. He directed no rebellions, whether of passive or armed resistance—their moral quality is exactly the same. Passive resistance is just as grave disobedience to a command not to resist as is armed resistance. Jesus had no untouchables on His moral horizon and He did not merely discover at a late hour some interest in such untouchables for fear of losing them to a rival faith. He struck no pompous attitudes nor did He exploit His own popularity to menace law and order, by a dramatic fasting, calculated to stir the mob to rebellion against the authorities if they did not give Him what He wanted. Jesus was for law, order and the force necessary to maintain them, and that is His key note in the Sermon on the Mount. That is the very gateway into the Sermon. He that cometh not into the Sermon by that gateway our Lord Himself built is but "a thief and a robber" stealing away its meaning to justify a mania.

Right after this we have, first thing, the command not to kill and its interpretation. There is not a hint that the legal force exercised by soldiers is murder. That is a simon pure invention of the pacifist. John the Baptist baptized soldiers and never hinted they were murderers. Jesus "baptized more disciples than John," probably baptized more soldiers than John. There is no hint of a breach between them on this point. He gave to a Centurion's faith the highest grade of all the religious experiences that came under His observation. When risen from the dead and reigning on high He chose another soldier as the typical gentile convert and His Spirit inspired a triple narrative of that soldier's acceptance before God without his sword being classed as sinful, without a hint of any incompatibility between his conversion and his military career on behalf of law and order. A soldier is no more a murderer than are his fellow-citizens who are the beneficiaries of his protection. Such a charge is itself the most reprehensible violence.

Now the real murderer is to be brought to judgment. That judgment condemns him to death. Who is going to enforce the death penalty if there is no force? Even for an insult, a man is declared by Jesus to be worthy of judgment by the Sanhedrin. The Sanhedrin is the supreme court of the theocracy. It could not enforce the death penalty, but it had a guard under its command could enforce other decisions and could appeal to Rome to apply the death penalty. Jesus Himself never questioned that legal force, even when so vilely prostituted to evil ends as in the scenes that led to Calvary.

Jesus revealed that force lasts for all eternity. Eternity is not a regime of limitless individualism and unbridled "academic freedom" for infidelity and indecency. No. The abusive insult is due for judgment. Jesus believed in the doctrine and the reality of hell. Force behind law

and justice is on His horizon for all eternity. Maybe we had better start from the eternal and form our opinions thus about the things of time. Many a pacifist first became an infidel, denying the veracity of the infallible Son of God in regard to His warning against the eternal force that banishes the impenitent sinner to his proper place and people. Then it was easy to shut his pacifist eyes to all the many, many, words of Jesus that uphold law and order, in time and eternity, and all the force of men and angels that is necessary thereunto.

Caution, out of respect to legal force, is the next word of our Lord in His majestic Sermon on the law of His Kingdom. You are to agree with an adversary very quickly. There are judges in the land. Back of the judges is force. There are officers in evidence in the Sermon on the Mount and jails—law and order, to be imposed by force on the disorderly. Mrs. Montgomery renders the verse: "Come to terms with your opponent quickly, while you are yet with him on the way (to the court) to prevent your opponent from handing you over to the judge, and the judge to the jailer, and so you be thrown into prison." Jesus probably had no illusions as to Roman prisons, but He did not advocate their overthrow or their being put on a voluntary basis or under a regime of "academic freedom." They rested on force and our Lord approved. Like Paul, He would have us do good, avoid lawsuits and pay taxes to uphold the force of law and justice, and so keep out of contentions and courts. This Greek word Mrs. Montgomery renders "jailers," is used several times in the New Testament of ministers of Christ's heavenly court, preachers of the Word. But is generally used as soldiers. You can see its use yourself. Here the the passages in the New Testament where it refers to the civil life: Mat. 5:25; 26:58; Mark 14:56, 65; John 7: 32, 45, 46; 18:3, 12, 18, 22; 19: 6; Acts 5: 22, 26.

(Continued on page 15)

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THE POSITION OF SOUTHERN BAPTISTS
TOWARD SOCIAL SECURITY FOR
THE PEOPLE

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Baptists believe in Social Security for the American people. They have advocated it for many years. Their several retirement plans are evidence of their belief in the principle of Social Security and of their desire to secure the application of this principle in behalf of all workers in all the estates of the denomination, none of which are covered by the Federal Social Security Act. Baptists desire that the government shall not amend the Social Security Act in any way that would result in an infringement upon their religious liberty. Amendments are pending in Congress at this time which, if they should become law, would undoubtedly constitute such an infringement. We are informed that Congress does not desire to disturb the churches and church institutions by placing a tax upon them and their employees for Social Security, yet much pressure is being brought to bear upon the government to extend the coverage of the Social Security Act to employees of tax exempt agencies. If the Walsh amendment, now pending in the Senate, should become law, employees of Baptist churches who are not ordained, the employees of Baptist Boards and institutions would be brought under the Social Security Act and this would result in the taxation of our churches and church institutions, mission boards, etc. Leaders in nearly all of the Protestant Bodies and even in the Roman Catholic Church have expressed the opinion that "tax exemption for religious bodies is in a very real sense the corner stone of religious liberty, and the power to tax is the power to reform, to change, to destroy even; and that religious bodies, even under the most favorable circumstances, would be unwise if they should sacrifice this important principle for an economic advantage such as is proposed by the Social Security Act in the old age benefit system." Yet the legal director of the National Catholic Welfare Conference who has recently expressed a

view identical with the foregoing, has declared that Catholics will cooperate with other religious bodies and institutions in advocating the adoption of the Walsh amendment! On what ground does the legal spokesman of the Catholic Welfare Conference take such a position? Believe it or not, it is on the ground that the tax would not be a tax, although it would be collected by law, even by coercion through the United States Internal Revenue Department, but that it would be placed in a Special Social Security Trust Fund and thereby become a "true contribution." The proposition is unsound—for, as Dr. John R. Sampey points out—"It only converts a general tax into a tax for a specific purpose. The churches are still taxed under the proposed amendment; it is merely an exemption of ordained ministers and some other persons." Baptists do not believe that a tax, the collection of which is enforced by law, can be transmuted into a contribution by placing the same in a trust fund of the Government. It is not difficult for Baptists to see how the representatives of the Roman Catholics could think that this could be done since they hold that identical doctrine with reference to the bread and wine used in the Eucharist.

Now, it may be that employees of non-profit institutions and agencies, which are non-religious, might well be included under the Social Security Act. Some of these non-religious organizations desire to be thus included, but we see every reason why churches and church boards and institutions should not be included, for to include them would be to violate the great principle of the separation of church and state for which they have stood firmly for generations. Our government needs to observe this principle, and under no circumstances to violate it for its own sake, i.e., for the perpet-government quite as much as it is in the interest of democracy and the liberties which it guarantees. We believe that it is in the interest of the of the churches that it preserve this principle inviolate. If the Social Security Act is to be amended in order to include certain no-profit organizations and their employees, then Baptists desire that with such amendment there should be included the following exemption:

"Service performed by persons in the employ of churches of religious denominations, or boards and other institutions thereof, organized and operated exclusively for religious charitable or educational purposes, no part of the net earnings of which inures to the benefit of any private shareholder or individual."

(Continued on page 11)

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There are 22 Baptist chaplains in the U. S. Army and 13 in the Navy.

The work of the fall term of Mississippi College begins August 31.

The Hebrew Christian Alliance of America met August 10-17 at Stony Brook, Long Island, N. Y.

It is said that Mississippi College has a new regulation retiring professors at 70 years of age on a small pension.

Of 200,000 negroes in Southside, Chicago, more than half are said to be unemployed, 75,000 on relief and 20,000 on W. P. A.

Miss Rhobia Taylor, who gives up the work as Baptist Student Secretary in M. S. C. W. becomes "Social Adviser" for the Freshman class.

Dr. I. F. Simmons, who has been teaching in Jackson has been elected to take the place vacated recently in Mississippi College in the Department of Education.

Calling the conscription bill a "peace time" measure would be ridiculous if it were not so tragic. "Peace time" certainly does not characterize the condition of the world today.

During the Gideon Convention at Hollywood California July 24-28 the Roosevelt Hotel, headquarters for the conventionites closed its bars. Pass the suggestion on to Birmingham.

More than half of the \$200,000 asked for the relief of British Baptist missionaries has been given by Southern Baptists. If you haven't made your offering, send it now to Secretary D. A. McCall, Jackson, indicating what it is for.

EDITORIALS

GRIEVE NOT THE HOLY SPIRIT
Ephesians 4:25-32

These verses talk about the common and glaring faults of the pagan or unregenerate man. Paul had said, "No longer walk as the Gentiles also walk." He describes in 4:17-24 the inward condition of the people that are without God. Then he indicates their outward conduct in the verses now under consideration. These sins are the every day life of heathen people. But they belong to "the old man that waxeth corrupt after the lusts of deceit." Paul says that those who have become Christians are to put them away.

They are incompatible with the Christian life and will prove destructive of it. So Paul sets them over against the Christian way of life and says, "Grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption." This exhortation, set in the midst of this catalogue of sins, plainly indicates how the Spirit of God is grieved, and that these practices greatly distress the Spirit of God.

It sometimes happens that a man by a thoughtless or malicious word offends the best friend he has. Instantly he is conscious of it, deeply pained by it, and the fellowship is broken, to be renewed only by correcting the wrong that has been done. The Holy Spirit is our heaven sent helper. He helps us in every time of need. And he is the seal of our redemption, unto (looking forward to) the day of redemption. He is our God-given evidence of salvation and Sonship. And for this reason we should strive in every way not to grieve Him and prevent His testimony in us.

Paul enumerates some of the sins which destroy this fellowship and urges these Ephesian Christians who had come out of heathen environment to put them away. The first that he mentions is lying: "Putting away falsehood, speak ye truth each one with his neighbor, for we are members one of another." Three things about lying which everybody ought to know: (1) It is the most common, most nearly universal sin in the world. You are coming up against it every day, from the highest to the lowest. (2) It is the most insidious, pervading, insinuating sin in the world. It takes more forms, enters more relationships, than any other sin. Men lie for profit, or to be interesting or to appear pleasant, or apparently for no reason at all. (3) It evidences deep dyed corruption and perversion of human nature, more than any other sin. Lying indicates that a man is naturally crooked through and through, and from top to bottom. It is so common and so insinuating that men are hardly aware of it; or being aware of it pass it up with a shrug or even a smile. It is the last evidence of utter moral depravity. Above all it makes impossible in us the witness of His Spirit.

Again Paul says, "Be ye angry and sin not; let not the sun go down upon your wrath: neither give place to the devil." There is plenty of provocation to anger; may even at times be justification for it. But you do not have to burn down your house to get rid of a wasp nest. Anger is dangerous, just as fire is dangerous, and it must be controlled and handled with great care, even when it is called "righteous indignation." A mob commits murder, no matter what the provocation.

Anger kept or allowed to remain in the heart inevitably results in sin and great injury. "Let not the sun go down on your wrath. Neither give place to the devil." The devil is in his element here. And anger opens the door for him to come in and do all manner of evil.

Stealing also grieves the Holy Spirit. There are many dishonest people in the world. Some of them become Christians, though dishonesty is one of the hardest things to get rid of and every man who becomes a Christian will have it to fight. If a preacher is tempted to take another man's sermon and palm it off for his own, which

is one case of stealing, then we may know how dangerous a thing it is. We had a man once in Mississippi whom I heard preach six times. Three of these sermons I had heard or read from somebody else. I don't know where the others came from. I went to the Southern Baptist Convention in Savannah and heard a man preach from the text, "What is that in thine hand?" I heard another man preach the same sermon from the same text at a Convention a few years later at Chattanooga.

I was in a revival meeting some years ago in a church in Rankin County where the chariot wheels of grace dragged heavily. A brother came to me and said, "The young fellows in the choir went in to Mr. Soando's watermelon patch the other night and stole a lot of his melons." I preached the next day on stealing. The young men left the choir, and a few days later we had a big baptizing. We have members in our churches who break into houses and rob them. Back of it you will find fathers and mothers who don't go to church. Our churches ought to clean up. "Let him that stole steal no more, but rather let him labor, working with his hands that which is good, that he may have wherewithal to give to him that hath need." Don't be afraid to preach against stealing. It is much needed.

IF THINE ENEMY HUNGER

It is not always easy to think straight. Indeed it might be said that it is not always easy to think at all. But it is very necessary to think, and very important that we think clearly. It is easy to get muddled, but we ought all to try to keep our thinking clear. It is just as necessary to think straight as it is to keep an automobile in the road and out of the ditch. It is just as dangerous to wobble in thinking as it is to lose control of your car. People find it particularly difficult to think clearly, or to control the running of an automobile in time of excitement.

Of all the places and times in which it is necessary to think straight, the most important is when you go to interpret the scripture. For a man to say "the letter killeth" when he wants you to disbelieve what the scripture says is the next thing to murder. For a man to say "Resist not evil" and argue from this that the state or society should not punish an evil doer is a mixture of simplicity and stupidity.

In like manner when one quotes the scripture, "If thine enemy hunger, feed him," and deduce from this that it is the Christian obligation of Americans to feed the people in Europe whom Hitler has reduced to the starvation point, is to get the meaning of scripture badly mixed up. In the first place they are not our personal enemies, and do not profess to be our national enemies. They do not come under that category. Again, there is no assurance that food given for these people will ever reach them.

It is just about as if a man in your community had reduced his wife and children to beggary by drinking liquor and shooting craps. He comes to your door asking for help. Out of the generosity of your heart, you say the Bible says, Give to him that asketh thee, and you give him a five dollar bill. He immediately goes and buys liquor with it, goes home and beats up his wife and children. You are supposed to exercise some common sense in your giving.

Any scripture passage must be interpreted in the light of its connection. When the Bible says, "If thine enemy hunger feed him, you are to remember that Paul in Romans 12:17-21 is exhorting that we keep ourselves away from the spirit of enmity, bitterness, or revenge for any wrong done us personally. He is not talking about dealing with enemies of society, but our own personal enemies. A man who smites you on one cheek may have the other turned to him, but a man who is selling liquor to our young people ought to be put in jail. There ought to be no element of personal vengeance against wrong done us. On the contrary we are to return good for evil. But to feed and support a man who is running at large and killing people

is to partake of his crime. And to feed the Belgians and French whom the Germans have despoiled while they themselves live in plenty is only to fatten the gluttons who have murdered women and children.

Give to those who are in need, to be sure; but give in a way that will do good and not in a way to encourage murder and brigandage.

GOD'S BROOM

The word broom is not found in the Bible but a synonym for it is found in Isaiah 14:23. Here the Lord says concerning Babylon, "I will sweep it with the besom of destruction." A besom was a broom made originally of switches, such as many people still use to sweep the trash from their yards, to be made into piles and burned. God said he would sweep Babylon in this way; and he did. He used Cyrus the king of Persia to clean up Babylon and destroy the kingdom.

That was not a solitary instance. God has to do that every once in so often. He said he would not again destroy it with a flood. But he also said he would destroy it with fire. And not only will he do this in the end, but every few generations he has to wipe the slate clean of some nations, and make a new beginning with some others.

It is hard to escape the conviction that we have come to a time when the Lord is cleaning up the nations, to make a new world. He said of Jerusalem, "I will wipe Jerusalem as a man wipeth a dish, and turning it upside down, 2 K. 21:13.

In Europe today this business of destruction is in process. Asia is not far behind. Whether or not America is to be included in this sweeping of the nations, we may know in a short time. The end of the world? May be. But certainly it will be the end of many things in the world. And all because the world is due for a mighty cleaning. The rottenness of Poland has been clearly revealed. And Belgium and France were hardly better.

God used Cyrus as a broom to clean up Babylon. He used him also to chasten Israel and restore the nation. And God can use the demoniac dictators of Germany, Italy, Russia and Japan. The world is due for a cleaning.

Central Mississippi Pastors' Conference, after the summer vacation, holds its next meeting at First Church, Jackson, Monday, Sept. 9, beginning 9:30 a. m.

From an excellent article by Dr. W. C. James in The Religious Herald, we quote only the last paragraph, though we wish we had space for it all. He said: "I am sure that I will be understood when I say that we preachers, especially the young ones, should not try to learn how to preach but that we should learn how to talk. If a preacher has genuine religion, and if he is also filled with the Spirit, then let him get up and talk it out 'in earnest tones and grave.' That is great preaching and I think it is what the brilliant eccentric Magoo meant when he told the young preachers at Crozer that they lacked fire and that every one of them should have a pint of lightning poured down him—a criticism which should be pondered by theological students everywhere."

Pastor Crider, a student in Mississippi College, had the experience of his life at Conehatta Church last week. He had brother B. S. Hilburn with him in a meeting. There was no apparent movement in the congregation until Thursday, when some long standing difficulties were removed. All obstructions were removed and a mighty torrent of spiritual power swept through the church. On Friday night there was a dedication service in which practically the whole church participated. Then the doors of the church were opened and a stream of nineteen people came forward and were received on profession of faith. Another who was not present that night came the next day. They are now hopeful of going from one fourth to one half time preaching, and building a home for the pastor.

Thursday, August 22, 1940

HOW DO YOU KNOW YOU LOVE GOD?

It would seem there is hardly any more important question for us to answer correctly than this. Our heart prompts us to put it still stronger. Jesus said the command to love God is above every other commandment. And the Bible seems to teach that obedience to any other commandment is of no value if we do not obey this one. Did you ever ask yourself the question whether you love God or not, and keep on answering it until you get an answer?

The only way to get an answer, the correct answer which removes doubt and uncertainty is to go to the word of God. There is more than one test made in the Bible by which we may know the answer. All of them are worth studying and trying out. And all of them seem to us to be quite severe tests. But it is better to use the right test and know the truth than to fool ourselves and suffer irreparable consequences.

The test which we are now thinking of is one of those that John applies in his first epistle, 4:20. This test is one which anybody can make; yes, one which is forced upon us in our daily contacts. It is simply this: do you love your brother? John says it is nonsense to pretend to love God if you do not love God's children. "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." There are certain chemical agents used to determine whether or not there are other certain chemical elements in any compound. The test is mathematically infallible; but not more so that the test to determine whether or not you love God: Do you love your brother?

And John is insistent that it should not be love in word, that is just a profession with the lips, but it shall be demonstrated "in deed and in truth." For example he says: "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him."

Just try that on yourself when you see somebody, white or black in rags when you have more clothes than you need. Or when you see children pinched with hunger, when you throw away a surplus from your table. Or somebody who is consigned to hopeless ignorance when you live in luxury. Or somebody is bound down to drudgery from which there is no escape to comfort and hope, while you ride about in care-free affluence. "Who made thee to differ? What hast thou that thou didst not receive?" "Mind not high things, but be carried away with the lowly." Does your heart go out to the oppressed, the weak, the ignorant? Are you moved in your soul by those who are deprived of the comforts that are common to you? And what are you doing about it?

To answer questions like these may help you to answer the one you sing at times: "Do not I love thee, O my Lord? Behold my heart and see. And cast each cursed idol out that dares to rival thee."

BR

In the fifteen years in which the United States have had wars, the Travelers Insurance Co. of Hartford says less than a quarter of million people were killed in action. In the past 15 years automobiles have killed nearly half a million. And half of them were due to drunken driving.

G. A. Carlton, for four years assistant pastor of the First Baptist Church, Oklahoma City, and more recently with the First Baptist Church, New Orleans, has accepted a position as business administrator and director of Christian Education with the great down-town Temple Baptist Church of Los Angeles, California. The Temple Baptist Church in location, historical background and equipment is one of the outstanding churches in the world today. Mr. Carlton writes that the church in New Orleans has made marvelous strides forward under the leadership of Dr. J. D. Grey during the last three years. The influence of the Baptist churches of New Orleans is being greatly felt and this influence is largely accredited to the Baptist Bible Institute and its superb faculty.—G.A.C.

SAVE CIVILIZATION!

Much is being said today about saving or destroying civilization. Certainly some things are in imminent danger of being destroyed, if they are not already actually being destroyed. But here is a case again where we need to distinguish the things that differ. Civilization is one of many terms which we use carelessly. And it is a good time to define the words we use, for we are apt to confuse thought with words carelessly used.

Somebody said that Boston is not a place, but a state of mind. And something can be said for heaven being a condition as well as a location. In something of the same way civilization is not to be confused with material comforts. These are the products of civilization, which itself is something on the inside of a man or a group of men. We must not confuse the inward condition with the outward product. A house is not always the same as a home. The house is rather the expression of the home life within. A church house is not a church; the church is on the inside, and finds expression in the house. Dr. Gambrell said a healthy terrapin will grow his own shell. So renovated, properly ordered life, individual and national will express itself in forms which people call civilization.

Some time ago on this page we had a word to say about what civilization is not; not material comforts and conveniences. These are natural expressions of civilization. Let us inquire what it really is. May we venture an opinion, just something to think about. Is it not a condition of mind that recognizes the necessity for, respect for, and the actual existence of law and order? And the measure of the civilization is the degree in which we obey the law and preserve order. The man who acknowledges no obligation to conform to any rule except his own will is inherently a barbarian, and only a few steps if any removed from a savage. This can be said of children in a family, a man in a community, or a nation in a country.

Authority may be directly exercised by God himself, or through appointed agents of civil government. That is it may be religious or secular. But respect for authority is the essence of civilization. The religion of Jesus will transform a savage into a civilized man in less time than it takes to tell it. The proper forms and expression will come in due time, and are apt to come rapidly. He's on the way immediately. A group of people like this will recognize and accept a standard of right. They respect law and are inwardly constantly under its constraint. They respect treaties and obligations. Justice, righteousness, honesty, trustworthiness, kindness, good-will and peace are its products.

...This results in orderly life, safety, business confidence, constructive measures in the community and in the world, progress, increasing comforts, improvements in living conditions, co-operation and all that goes to build a nation. And when respect for justice fails, when self-will over-runs the common good, civilization is already gone, and the products of civilization will soon perish.

BR

Either there is going to be a world-wide revival of religion, or the Lord Jesus is coming soon. The world cannot go on as it is. It is God's world, and he has determined that the kingdom of the world shall be the kingdom of our God and of His Christ.

Any man who is afraid of a special offering in his church for some specific and needy mission object, ought to ask himself whether he is really interested in missions at all, or has a missionary budget merely to save his face. It is quite possible for a man or a church to adopt a budget as a barricade behind which he may stand to prevent a mission offering, rather than a means to enlist the membership in doing their full duty to missions. Have a budget in your church by all means as a means of developing the church, but not as a safeguard against expansion in mission interest.

Pastor S. H. Jones, First Church, Brookhaven, helped in a good meeting at Ruth last week.

There's nothing new under the sun. Nehemiah had "fifth columnists" in his day. Read Neh. 6.

Dr. David E. Guyton of Blue Mountain supplied for Pastor B. B. Hilburn at Pontotoc Sunday.

Pastor J. D. Thompson recently conducted a good meeting in Thrasher Church, Rev. J. H. Crawford assisting. Brother Thompson says every church in Prentiss Association will hold a revival meeting this season.

California is said to be the wettest state in the Union, and boasts of a revenue proportionately. Now the state comptroller says the state had a deficit for the past year of over seventy million dollars. Leaking at the bung and receiving at the spigot.

Rev. G. O. Parker of Magee did the preaching and brother James Foster of Jackson led the music in the meeting here at Sumrall. Rev. Lee McGowan of Moorehead did the preaching and brother Dallas Rayborn of Sumrall led the music in the meeting at Seminary. Large crowds; fine preaching and wonderful music characterized both of these meetings.—T. W. T.

Pastor Barney E. Padgett had Evangelist M. E. Perry with him in a most successful meeting in Corinth Church, Simpson County. Brother Perry preached the word with power. Twenty-two were added to the church, 21 by baptism. At Oak Grove Church, Simpson County, brother Padgett had Rev. J. E. Wills of Newton with him in a good revival meeting. Three joined by letter.

I assisted brother J. H. Pennybaker of Sumner in a meeting at Friendship No. 2 of Tallahatchie County. We had a great meeting. Brother Pennybaker has been pastor at Friendship less than a year but he has already endeared himself to his people. They cooperated very beautifully with him and with me. Brother Pennybaker steadily and surely builds wherever he goes. —J. B. Ray.

We had a gracious meeting at Heuck's Retreat, Lincoln County the fourth Sunday in July which resulted in a great spiritual awakening of the people and souls born into His Kingdom. Dr. S. H. Jones of Brookhaven brought the messages in simplicity and power. He was sane, sensible and scriptural in his presentation of the messages. He has the happy combination of wisdom and compassion in his preaching. Large numbers attended the services and there were twenty additions, twelve for baptism and eight by letter. Last Sunday we had another conversion when a young man came. May souls continue to be saved.—L. E. Smith, Pastor.

The Anchor Baptist Church of Lafayette County brought to a close one of its most successful series of revival services August 11-18, Rev. J. G. Lott of Memphis Calvary Baptist Church preaching; Charles Tyler of Itta Bena, a ministerial student in Mississippi College, led the singing. Best attendance in years; five came for baptism, and four by letter. The people were greatly helped and benefitted by this meeting, and we feel sure that this church will really "go places" for the Lord. Both the preacher and the singer make a good team for the Lord's work, and they enjoyed working together immensely. —Reporter.

It was my gracious privilege to be with Longview Baptist Church, Pontotoc County, in a meeting last week. The attendance was excellent. The day congregations went above the two hundred mark. The attendance for the night services went above 400 in the house with many on the outside. The spirit was unusually good. Interest seemed genuine. I drew from the gospel of John for all the messages. I do not recall enjoying preaching as I did last week. Visible results, twenty additions to the church; nineteen of them by baptism and one by letter. The people very generously remembered us with a car full of produce including country ham. Now can you beat that? These are fine Christian people who love their Lord and His church. They send 20% of their regular offerings to the Cooperative Program. A good practice for any rural church.—B. B. Hilburn.

**ONE HALF MILLION SUBSCRIBERS
SOUTHERN BAPTIST CHALLENGE**
By Lewis A. Myers, Committee Secretary

The Southern Denominational paper committee has met, freely discussed, accurately analyzed, constructively suggested, and unanimously approved a five-year plan to extend the circulation of the state papers to ONE HALF MILLION subscribers by 1945. This committee call was a first step in implementing the circulation movement as authorized by the Southern Baptist Convention in its recent meeting.

Directed Motions

There were five specific motions, unanimously passed, giving directness to the movement.

The first set the goal of ONE HALF MILLION subscribers and limited the time of its accomplishment—that time is the conclusion of the next five-year program of the Sunday School Board and the 100th anniversary of the organization of the Southern Baptist Convention.

The second named the budget plan and urged the state committee to promote, as far as possible, circulation expansion through the incorporation of the paper in the church budget.

The third suggested supplementing the state committee personnel by adding at least two laymen, their appointment to be made by the state committee as named by the convention (names elsewhere in this article).

The fourth provided that Chairman Newton appoint a special committee from the general committee to prepare a special pamphlet carrying definite and general suggestions to the church and state leaders respecting plans of budgeting and expansion. In connection with this action, Drs. Holcomb and Williams, for the Sunday School Board, accepted the responsibility of printing 200,000 pamphlets. The committee was appointed and started its work immediately.

The fifth gave blanket authority to the chairman of the Southwide committee to direct the publicizing of the movement through all available means, using circular letters, news stories, and other publicity which he deems beneficial.

The sixth, while recognizing that, in the final analysis, the definite time for beginning and the definite means employed must be left to the respective states, the committee urgently requests that the movement within the states be started now, and that the churches be contacted before the adoption of their new budgets for the approaching fiscal year.

State Organization and Ratios

It should be said also now that the increase in the respective states is to be on a percentage basis on the ratio of Baptists within the states. Thus, an equitable responsibility obtains and it becomes as easy for one state as another. These ratios are being worked out under the direction of Chairman Newton and the committee and will be passed to the states at the earliest time. The special pamphlet suggestions will, likewise, be forthcoming soon.

There are at present 197,178 subscribers to the 17 state papers—this according to Dr. Alldredge. It is felt that recent expansion will advance this figure beyond 200,000. ONE HALF MILLION by 1945 will represent an increase over Dr. Alldredge's figures of 302,822. This is a goal sufficiently large to be challenging, and sufficiently small not to be discouraging. When accomplished it will represent one paper for every second Southern Baptist family. There are at present 1,287,293 Baptist families.

Convention action recognized the General Secretary of the state as responsible for initiating the first step within the state. Co-laborers with the secretary will be, according to the Convention appointment, the editor of the paper, the circulation manager of the paper, and the secretaries of the following departments: Sunday School, Training Union, Woman's Missionary Union, and the Brotherhood. Where desired the permanent advisory committee, on the staff of the paper, may be included.

Wide Interest Shown

Eight of the nine members composing the Southwide committee were present. Included were: Louie D. Newton, Georgia; S. L. Stealey, North Carolina; Reuben E. Alley, Virginia; Mrs. J. W. Armstrong, Missouri; J. E. Dillard, Tennessee; Mrs. Manon Seawell, Texas; Lawson H. Cooke, Tennessee; and Lewis A. Myers, Arkansas. W. R. White of Oklahoma was absent. Eleven intensely interested, freely counseling, fraternal visitors were guests of the committee. Included were: Secretary T. L. Holcomb, and his associates, J. O. Williams and Walter M. Gilmore; Rev. J. W. Dowdley, Kentucky; Editor O. W. Taylor, Tennessee; Secretary Ben L. Bridges, Arkansas; Secretary F. M. Barnes, Alabama; Secretary Andrew Potter, Oklahoma; Pastor J. M. Shelbourne, Virginia; Dr. Rufus W. Weaver, Washington, and Dr. H. L. Fickett.

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GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

CHARLESTON

Charleston Baptists continue to prosper under the leadership of Pastor E. H. McElroy. The finances continue to be the pride of the church. Over \$4,000 have been accumulated from regular funds to be used at some future (soon many hope) date for a new building. During the fall they plan to redecorate the church. The Sunday school is led by Supt. W. W. Gunn, the B. T. U. by Mrs. N. C. Hathorn, and the W. M. U. by Mrs. Ned Rice who is also state president of the W. M. U.

Baptist Record subscribers in Tallahatchie County are listed as follows:

Charleston 4, CASCILLA 10, Tutwiler 3, PHILIP 14, SUMNER 46, WEBB 12, Enid 1, Paynes 14.

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In his report to the Southern Baptist Convention at Baltimore, Dr. E. P. Alldridge, statistical secretary, reported the following churches as having full graded A-1 W. M. U.'s:

Bay Springs—S. E. Sumrall, pastor.
Clarksdale First—N. D. Timmerman.
Forest—A. B. Wodd.
Indianola—N. G. Hickman.
Jackson Calvary—H. M. King (now pastor emeritus).
Jackson First—W. A. Hewitt.
Lumberton—J. R. Reedy.
Morgan City—C. J. Olander.
Sunflower—B. D. Hardin.
Tupelo Calvary—S. B. Cooper.
Tupelo First—H. R. Holcomb.

And, take notice that seven of the eleven are churches that have the Every Family Plan.

The same report names the following 26 churches as having received a mission contribution from every resident member:

Antioch—1—Rev. B. E. Phillips.
Berwick—1—Rev. W. C. Wood.
Bethel—1—Rev. M. P. Jones.
Calvary (Winston Co.)—3—Rev. J. N. McMillin.
Cleveland—1—Rev. I. D. Eavenson.
Crosby—4—Rev. W. C. Wood.
Fernwood—1—Rev. H. B. Price.
Ford's Creek—1—Rev. W. C. Wyatt.
Greenville, Tabernacle—1—Rev. J. R. Eubanks.
Harmony—1—Rev. D. L. Stennis.
Harrisburg—2—Rev. Brooks.
Indianola, First—2*—Rev. N. G. Hickman.
Lumberton—1*—Rev. J. R. Reedy.
Mantee—1—Rev. W. C. Stewart.
New Hope—1—Rev. Prentiss Young.
Pocahontas—1—Rev. Theodore Whitfield.

Pope—1—Rev. J. R. G. Hewlett.
Progress—1—Rev. F. W. Gunn.
Rosedale—2—Rev. D. A. Barnhill.
Salem—2—Rev. J. D. Ray.
Sardis—1—Rev. H. L. Byrd.
Shubuta—2—Rev. N. A. Edmonds.
Sylvarena—1—Rev. S. E. Sumrall.
Williamsville—Rev. F. A. Lumas.
Woodville—1—Rev. T. J. Delaughter.
Zion Hill—1—Rev. J. H. Cothen.

And again, the EF churches are in the lead for of the 26 churches named, 16 have the EVERY FAMILY plan. The EVERY FAMILY Plan does help.

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APOLOGIZING TO SATARTIA

In last week's Record in giving the number of subscribers in Yazoo County, we omitted giving Satartia credit for having 17 on the EVERY FAMILY Plan. This was due to the fact that they came in during our absence from the office and the information had not reached us at the time the article was written.

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WOODVILLE

A recent letter from Pastor T. J. Delaughter of Woodville brought a list of more than 50% of the resident families at Woodville. It is by such cooperation of faithful pastors over Mississippi that our circulation continues to grow.

There are at least 200 pastors in Mississippi who could do as Delaughter did if—

Wilkinson County has Record readers listed as follows: WOODVILLE 19, Wilkinson 2, CENTREVILLE 59.

BR

On August 27 at Pineville, La., First Baptist Church, Rev. Finley W. Tinnin, Jr., and Miss Virginia Eloise Wood are to be married, Pastor W. H. Knight officiating. Mr. Tinnin is the son of the editor of the Baptist Message and pastor at Jena, La. The bride is the daughter of Dr. and Mrs. E. O. Wood.

Pastor Joe Cruse preached in the meeting at Wheeler, the greatest revival in years. There were 26 additions, 18 by baptism. Robert Moore of Thrasher led the singing. In the past six months the church has gone from one fourth to one half time, adopted the E. F. plan, also a financial budget, and has had 40 additions.

Pastor J. C. Murphy writes about Calvary Church, Vicksburg: The Lord gave us a great day on Sunday, August 11. After a month's absence the pastor was heartily welcomed. We held a baptismal service in Bowmar Avenue Church. Six were baptized, ranging in age from 10 to 70 years. The Lord is certainly blessing us as we try to carry on his work. Thanks to the E.F. plan for much of our growth.

Mr. P. I. Lipsey, junior, has been in Europe as a journalist for some months. He was recently in a Baptist church meeting in Transylvania, the part of the country which Hungary and Rumania are disputing over. He was cordially treated and was asked to speak to the church. At the close the congregation sang, "God be with you till we meet again." He has promised to give us an account of it.

Mr. Watt McGee, clerk of Jericho Church, sends a resolution passed by the church commanding brother Raymond Kolb of Blue Springs as an excellent worker, sound in the faith and efficient in service. He was graduated from Mississippi College at twenty, has attended one year at the Louisville Seminary, and expects to finish his work there. He preached in the revival meeting in the absence of the beloved pastor H. G. West. God greatly blessed his work.

We had the privilege of conducting a revival with Rev. L. P. Petty at Chapel Hill Baptist Church near Utica, Miss. We found that a splendid spirit existed between the pastor and his people. There was a manifestation of the power of the Holy Spirit which resulted in fourteen additions to the church, some of them the heads of families. The church is making splendid progress under the direction of Pastor Petty who is pastor of New Zion church near Crystal Springs, and also Bolton, Miss.—E. R. Pinson.

STATE MISSIONS

W. M. U. WEEK OF PRAYER, SEPTEMBER 16-19

SUNDAY SCHOOL DAY, OCTOBER 27



D. A. (SCOTCHIE) McCALL
State Mission Secretary



MISS FRANCES TRAYLOR
W. M. U. Secretary

Last week and this week we have presented department heads in our State work. They need no word from the writer. They have been at it longer than he has.

We can say "Thank you" for a beautiful spirit of cooperation.

Even Dr. Lipsey, premier of the group (though he says "Baptists have no premiers") has been most considerate of the new Secretary. He has come to us in administrative matters of detail when we felt we should be going to him.

Brother Williams has carried on from the foundation laid in the work by our lamented J. E. Byrd. His work goes forward along all lines. He is a brother beloved!

Brother Wilds started when B. Y. P. U. work was young. He has been led of the Lord in a great work in our midst, never sounding a false note but going on with Him we love.

Miss Traylor is a joy to all of us in her leadership. How cooperative she has been. Now she dreams of and plans for immediate campaigns for Christ—some of the greatest ever.

I

We have not gone over the State preaching the Cooperative Program.

We have gone preaching: "He that winneth souls is wise," "There is none other Name under heaven given among men whereby we must be saved," "And it is the blood of the Lord Jesus Christ His Son that cleanses us from all sin," "Believe on the Lord Jesus Christ and thou shalt be saved," "Christ loved the church and gave himself for it," "He that confesses me before men Him will I confess before my Father which is in heaven," "Let us not forsake the assembling of ourselves together as the manner of some is," "We are created in Christ Jesus unto good works," "Bring ye all the tithes into the storehouse," "Go ye into all the world and preach the gospel to every creature," "These shall go away into everlasting punishment but the righteous into life eternal." And much more have we preached! We call pastors J. H. Lane, Jas. Allgood, J. C. Taylor, D. O. Horne, Fred Smith, R. D. Pearson, J. H. Street, J. B. Flowers, B. S. Vaughan, R. O. Moseley, C. S. Moulder, J. A. Barnhill, J. W. Oliver, H. D. Jordan, J. D. Thompson and multitudes of others to witness to this fact.

Yes siree! In addition we do believe in programs, organization and all else set forth in the scriptures.

II

The next four months are given to a great Stewardship Emphasis among Mississippi Baptists through: Study courses in Stewardship;

Stewardship message and materials at associations; Stewardship tracts distributed; Stewardship revivals in churches and associations (one minute testimonies by those practising it); study Scriptures covenanting to do what we find God says; Aim at 272,000 Mississippi Baptists giving 3c per week of their tithes and offerings through the Cooperative Program to all Causes of Christ through His blood bought church; Secretary to write 300 churches doing nothing last year; Challenge every blood-bought church to give through the Cooperative Program; every church take a Spring and Fall offering for missions; Challenge all pastors to lead way via tithes and offerings; Inform God's people His word teaches to bring into His service (storehouse) somewhere between 10-100%; Encourage the God's Storehouse in every church.

III

Riley Munday, one of our Philadelphia and Mississippi College boys, is happy over his work at Pilgrim's Rest, Copiah County.

They are not merely talking about "second mile religion" but practising it, both pastor and people. Consequently, they have gone to full time, started supporting all Causes through the Cooperative Program and put the E. F. Plan to work. Another church finding God's way best.

Pastor A. B. Pierce is holding their revival for them. Pastor Munday's room-mate leads the singing. Doxology!

IV

Some mountain peaks in Mississippi Baptist life as a people in 1940 are: Evangelism; Soul-winning; Church Loyalty Campaign; Brotherhoods stressed; Stewardship emphasis; all regular work pressed; two revivals in many churches; \$225,000 goal for all causes in contributions given 3 ways, namely, Cooperative Program, designations and Now Club; Double the Five Thousand Club; study by Commission of Twenty; Cooperative Program a first emphasis; Stress 100M Club and perfect the Ministers' Retirement Plan.

V

CALENDAR OF ACTIVITIES FOR SEPTEMBER:

1. "Thus Saith the Lord" Stewardship of Substance Emphasis.
2. State Mission Week.
3. Fall Revival.
4. Enlargement Campaign.
5. Associations Meet.
6. Mississippi Baptist Five Thousand Club.
7. Cooperative Program.
8. Associational Simultaneous Evangelistic Revivals.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB
A DEBTLESS DENOMINATION BEFORE 1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

I

No. 608 for \$36, Ocean Springs church, (W. M. U. as worker).

No. 693 for \$36, member Union in Pearl River, (W. M. U.)

No. 685 for \$36, No. 686 for \$36, and No. 687 for \$36, each from the W. M. U. of Bethel church in Pearl River County, (Mrs. Jack Furr, worker).

No. 689 for \$36, No. 202 for \$100, each from a member of Picayune church, (W. M. U.)

No. 690 for \$36, No. 691 for \$36, No. 692 for \$36, each from a member at Bay Springs, (Mrs. W. J. Shoemaker, worker).

No. 166 for \$50, member of Merigold church, (Hightower, field worker).

No. 522 for \$36, No. 523 for \$36, No. 89 for \$250, No. 167 for \$50, each from a member of Duncan church, (Hightower, field worker).

No. 524 for \$36, No. 525 for \$36, No. 526 for \$36, No. 90 for \$250, No. 169 for \$50, each from a member of Morrison Chapel church, (Hightower, field worker).

No. 527 for \$36, No. 528 for \$36, No. 529 for \$36, No. 164 for \$50, No. 168 for \$50, No. 204 for \$50, each from a member of Greenville church, (Hightower, field worker).

No. 494 for \$36, No. 495 for \$36, No. 496 for \$36, No. 497 for \$36, No. 498 for \$36, No. 499 for \$36, No. 500 for \$36, No. 610 for \$36, No. 611 for \$36, No. 612 for \$36, No. 613 for \$36, No. 614 for \$36, No. 197 for \$50, No. 199 for \$50, No. 200 for \$50, No. 202 for \$50, No. 203 for \$50, No. 205 for \$50, No. 206 for \$50, No. 210 for \$50, No. 211 for \$50, No. 212 for \$50, each from a member of Greenville First, (McLaurin, field worker).

VI

Most of our middle summer engagements were in one section of the State. During that time some of the vilest gossip we have ever heard drifted through, not about one or two, but four rather prominent denominational and church leaders. Two or three of them are indisputably princely Christian characters. We did not believe it—not a word of it.

What is the trouble? Surely, a sign of lack of spirituality!

The churches and their leaders need to be so busy at the things of Christ, gossip and other egregious sins will have small play.

Prov. 6:12-21. Prov. 10:12. Prov. 12:22. Prov. 15:1-33. Prov. 18:6-8. Prov. 19:9. Prov. 26:20-28.

II Thess. 3:6-11. Rev. 21:8—"All liars."

VII

Why are there 700,000 lost people above 10 years of age in our Mississippi? With her thousands of churches and preachers, and hundreds of thousands of Christians, why so many lost?

Is it not because many of our churches are not geared up right? They are not power (from above) driven! Tens of thousands of these professed witnesses are not witnessing!

Did you run after Christ? No! One after another in sermon, in song, in prayer, in pleading pressed the claims of Christ upon you. So they did to the writer. We yielded! Doxology!

Some of these 700,000 are waiting for one after another to press the claims of Christ upon them. Will Mississippi Baptists do it?

VIII

In student days we agreed to supply for the pastor at Blue Mountain. That was a big assignment for a beginner. Still more, the beginner couldn't help but think of the oddity of being in the pulpit with Dr. W. T. Lowrey sitting in the pew. It never occurred to him that had Dr. Lowrey been available the beginner likely would not have

(Continued on page 14)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

State Mission Article No. 5

Young People's Camps for the Summer

I wish that the 1957 different individuals in camps this summer might step out of these lines and give you a real picture of these meetings and of their continuing influence. Will you study carefully the comparative statements concerning attendance, number of churches represented and counselors attending. This growth of almost 600 in attendance and with 136 more churches represented tells a wonderful story of opportunity and responsibility. Those who have served as faculty, counselors and helpers in each camp have sought to "buy up" these opportunities for the Kingdom.

The Intermediate R. A. camp was the first camp this summer, more than doubling last summer's record. You doubtless read the splendid account of this camp on this page in June. Mr. Ivyloy Bishop was employed as R. A. field worker for two months and most of this time was given to the direction of the R. A. camps as planned by the W. M. U. Department. Rev. Paul Bell, missionary to the Mexicans; Mr. Dan Tilden, full blooded Cherokee Indian; Rev. McKinley Gilliland, volunteer for Africa; Mr. W. E. Hotalen, field representative for Alabama Temperance Union; Mr. Edward Niedens, Russian Christian student; Dr. S. H. Jones, Brookhaven, who served as camp pastor; Rev. Joel Sturdivant, Merigold, in charge of the recreation and some twenty Mississippi College men, made up the camp staff. Through this camp as well as the others we have sought to put major emphasis on Personal Evangelism and more than 75 have publicly acknowledged Christ as Saviour.

The Junior Royal Ambassador camps have been conducted on more or less the same general plan, except a shorter period of time — 3 days. Mr. Bishop, assisted by James Lippencott and Nolan Brister, students in the Seminary in Louisville, has directed these camps also. Rev. Paul Bell, Edward Niedens, Dan Tilden and Mr. L. Sesonov of Rumania have helped in these also.

The Junior Girls' Auxiliary camps have had the most phenomenal growth with 920 attending. The district young people's leaders have served as directors and been assisted by our Training School girls:

Miss Georgia Mae Ogburn, Chile
Miss Ruth Kirk
Miss Theresa Anderson, China
Miss Edna Ruth Rea
Miss Dorothy Dean
Miss Bessie Purvis
Miss Mary Elizabeth Ainsworth
Miss Waudine Storey
Miss Cascille Middleton

We have sought to lead these Junior girls to a keener understanding of the purpose of and ideals for G. A.'s.

The Intermediate Girls' Auxiliary House Party was our largest group for one meeting and just about more than Castalian Springs can accommodate. However, we have assurance of more accommodations for another year. All of the Training School girls assisted in both this and the Y. W. A. camp, along with officers of seven of our nine Ann Hasseltine Y. W. A.'s. Misses Alberta Steward, Brazil; Elza Almeida, third generation Christian of Brazil; Elma Currin, associate Southwide Young People's Leader; Dr. and Mrs. W. C. Tyler, Blue Mountain, Miss Milbry Guest, French missionary; Miss Frances Traylor, Executive Secretary W. M. U.; Mrs. J. H. Street, State Stewardship Chairman, and Mrs. J. H. Nutt, Rosedale, and Mrs. Nat Tracy, Ruleville (served as mission study teachers), were all members of

the faculty and staff. The music was in charge of Miss Clara Brashears, Training School girl, now serving as student secretary in Oklahoma. You can know something of the experiences of those attending, with such people as these speaking, counseling, helping, etc.

The Young Woman's Auxiliary camp was the best yet—all of the helpers for the Intermediate House Party were also speakers and helpers during this meeting. In addition Dr. W. W. Hamilton, President of the Southern Baptist Convention, was our Bible speaker each day—using the theme—"The Bible a Missionary Book." This was one of those privileges that comes only once in a "life-time." How much more meaningful have our Bibles become. He also led us to a deeper consecration in the closing service Friday night. We can never forget the spirit and message of that meeting. Life always holds "extras" for us and one of the loveliest "extras" at camp was the privilege of having Miss Kathleen Mallory and Mrs. Marbola Aryorinda with us one night. They had been in Jackson for the first Negro Institute for the training of their leaders (as a part of the Golden Jubilee plans) and they were gracious enough to come and speak to us. The camp really helped young women of the state have "firmer foundations and farer horizons."

—Edwina Robinson, Young People's Secty.

Junior G. A. Camps

First column Attendance.
Second column No. Churches.
Third column Counselors.

Dist.	1940	1939
1. Castalian Sp... 128	21 3	68 5 4
2. Castalian Sp... 57	12 3	87 10 8
3. Oxford 90	15 6	141 15 12
4. Blue Mountain. 132	17 10	80 8 6
5. Louisville 81	16 7	60 6 4
6. Decatur 158	28 18	154 20 16
7. Woman's Col.... 160	26 16	133 16 6
8. McComb 114	16 10	66 12 5
— — —	— — —	— — —
920	151 73	789 92 61

—o—

Junior R. A. Camp

Dist.	1940	1939
1. Castalian Sp... 72	15 3	57 7 1
2. Castalian Sp... 49	9 3	26 9 2
3. Oxford 32	4 4	6 2 1
4. Tupelo 71	8 6	14 2 1
5. Louisville 73	9 4	5 2
6. Quitman 102	15 9	42 9 2
7. Camp Dantzler.. 60	11 4	4 1
8. McComb 55	8 4	0
— — —	— — —	— — —
514	79 37	190 32 7

(The figures under 1938 represent one statewide camp last summer.)

—o—

	1940	1930
Int. R.A. Camp... 138	32 5	60 14 2
Int. G. A. H. P.... 238	59 14	177 46 12
Y.W.A. Camp 147	51 8	155 52 9
— — —	— — —	— — —
523	142 27	392 112 23
Total Jr. G.A.'s 920	151 73	789 92 61
Total Jr. R.A.'s 514	79 37	190 32 8
— — —	— — —	— — —
1957	372 137	1371 236 92

BR

In the list of 26 churches as having received mission contributions, on page 6 under heading "Going Places," the last line should read "every resident woman member."

THE BLESSING OF ADVERSITY

—o—

"It is good for me that I have been afflicted."
—Psalms 119:71.

Can this be true?

Many know that it is. Experience has taught its truth. It is a lesson no one wants to learn. It seems foolish to most people. All of us are eager to be excused from learning its meaning, but many have tested this statement in the laboratory of their own personal experience and confirmed its truth.

God has blessings we cannot possess until we have suffered. Affliction is necessary to bring us to an attitude of heart and mind which will enable Him to bestow them upon us. They are the compensations of tribulation. Devout souls, who have been great sufferers, testify to the ample provision the grace of God supplies for their need.

George Matheson, the blind preacher, tells us of, "the joy that seeks us through pain." Beethoven became a greater composer because of his deafness. John Milton, Sidney Lanier, and Fanny Crosby sing the same refrain. Helen Keller is a living illustration of the text. Suffering is frequently the door-way to life's greatest achievement. It is a handicap that turns the soul's direction to an attitude of tested trust in God.

Holy Father: We thank thee that consecrated affliction brings us fuller fellowship with thee. Those who suffer as Christians can depend upon thine unfailing grace to abound on their behalf. If great trials befall us, grant us the victory of a yielded heart that gladly accepts thy will. Then we, too, with the Psalmist, shall be able to say, "it is good for me that I have been afflicted." —Amen.

N. W. C.

UNDERSTANDING

—o—

I cannot speak any word that would comfort you, For words in a time of grief are as "streams without water."

I cannot discourage your fevered tears, For tears are mercy from the Infinite pity of God.

I cannot say that time will heal, For time only accents the reality.

I cannot walk this shadowed path with you, For there's no room there for me—just you and God,

For this way is far too narrow, each man must walk alone.

But would to God I might help your heart by merely saying—I understand.

Mrs. H. B. Benson, Norwood, La.

BR

During the centennial week Blackwater Church held a revival meeting in which three were converted. Rev. Hardee Kennedy of Pachuta preached forceful sermons. The music was excellent.

We have never seen such loads of supplies for hospitals as came to the W. M. U. headquarters in Jackson last week. The two rooms, their offices, were stacked with them. The women of Mississippi sent them in response to the white cross appeal sent out from the W. M. U. office. Most of them go to the hospital of our Southern Baptist people in Africa. Some of the things went to the Baptist Hospital in Jackson and some to the Charity hospital in Jackson, which was sorely needed. How our hearts rejoice at this manifestation of Christian love and generosity in ministering to the sick.

The Baptist Record

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DO ALL THINGS WORK TOGETHER FOR OUR GOOD?

—o—

And we know that all things work together for good to them that love God, to them who are the called according to His purpose. (Romans 9:28.) When God is giving us health and happiness it is easy to believe all things are for our good.

But, when sorrow, suffering and even war comes it is hard to see it as for our good.

These things may come to a person or a nation because they are careless, indifferent, or disobedient. Or a Christian may suffer so a sinner will see his need of turning from his evil ways. Also, Christians need things to keep them close to God because the evil one is trying to defeat every good deed; and to cause us to forget the blessed privilege of having God as our guide and His Holy Spirit in our hearts to help us do His will.

God only expects us to repent, believe and obey, and that is so little in comparison with the rich blessings and promises He is offering; it will be such a pity, such a sad mistake, on our part if we fail to receive them. God saw man deep in sin and unbelief and not truly knowing he is lost, blind and deaf. God knew man could be saved through the life and blood of Jesus Christ. So He made the sacrifice and Christ suffered and died that we might believe, obey and live a new abundant life. But even yet, many will not see their need and believe.

That is why God must send suffering and sorrow in an effort to open their eyes to the truth. Not because God likes to make one suffer, but because if one does not turn from the road of sin, there is terrible destruction ahead.

If suffering has made our hearts loyal and obedient and if we rejoice and are glad in the great privilege of closely following Christ, then even those things that have made us suffer have worked together for good; and we can truly say: All things work together for good to them that love God, to them who are the called according to His purpose. But let us be more obedient so some sad things won't need to happen.

—Earl R. Watt.

—BR—

THE STILL PLACE IN MY SPIRIT

—o—

... Dedicated to Mrs. Stapleton ...

It is said that off the New England coast, where the reverberating thunders of the ocean, held at bay by the towering rocks above, there is under the labyrinth below, a Still Place. Here all is silent; and the water stands in its rocky pool without a ripple on its surface.

There is a Still Place in my Spirit, not far away from the throb and beat of living, and the heart breaks that come with the day; where the Place of God pulls inward to the shelter of His Rest. Where perplexities and sadness melt away, and

drifted away from some of the great truths of the Bible and are turning out preachers that do not have much faith or belief. In those preachers probably lie our greatest danger. Christian people, awaken now!

I was attending a five-day meeting for young people in a north western state a few years ago. About 150 young people were present and about eight preachers.

Concerning the burning bush that Moses saw, one preacher said that there was no fire; that it was the sunset behind the bush; that Moses saw the beautiful sunset and wanted to do something good. I feel sure that Moses could not have gotten the power and knowledge he had from a sunset.

That preacher planted seeds of distrust and unbelief in the hearts of the young people that day, and not one of the preachers raised his voice in defense of the truth. No wonder war is right at our door today. Such preachers should be on their knees crying for pardon and knowledge of the faith. If such schools continue turning out wolves in sheep's clothing then our true Christian leaders should warn the people of serious danger that will result in disbelief, disobedience and death.

I thank God that we do have many preachers that are defending and making known; and who do believe the great Word of God, according to the Bible. Let us get behind them and encourage and help every way possible. Let us all try to attend church regularly and study our Bible every day, and why not soon have an all night prayer meeting in every church to thank God for His care and love and bring ourselves closer to God and see more clearly the need of active service for Him. We may have one, two or five talents and we are expected to use and increase whatever number we have. We must witness and let our light shine so others may see and receive the wonderful gift of life that Christ died to give. The thing we need more than anything else in the world.

If suffering has made our hearts loyal and obedient and if we rejoice and are glad in the great privilege of closely following Christ, then even those things that have made us suffer have worked together for good; and we can truly say: All things work together for good to them that love God, to them who are the called according to His purpose. But let us be more obedient so some sad things won't need to happen.

—Earl R. Watt.

—BR—

THE STILL PLACE IN MY SPIRIT

—o—

... Dedicated to Mrs. Stapleton ...



Liberty Vacation Bible School, Rev. C. M. Day, Pastor and Mrs. E. T. Harvey, Principal.

calmness and peace is restored.

There is nothing in the world of art or science that can work with such a spell in the Spirit's deep pure fountain, where dwell the holy passions of our living, as this Still Place.

I think of the White Stone our Lord has promised; the new Name written thereon; so sacred and intimate that no one knows it but Jesus.

Surely in the Still Place we can eat of the hidden manna, and satisfy our soul with good things.

Beloved, keep this Still Place in your Spirits guarded from the intrusions of the world. Never let it be so far away that the "Secret of His Presence" cannot be felt.

In that dear Refuge perplexing questions are answered, doubts are dismissed, problems are solved, and peace comes like the closing of a day.

Mrs. J. T. Cotton

—BR—

RUNNELSTOWN

—o—

Pastor Q. C. Barrett recently had with him Pastor J. A. Barnhill in a revival meeting at Runnelstown. There were 15 additions by letter, statement, restoration and baptism. The fellowship and spiritual conditions had been going at low tide for several years. The church experienced a real revival and is on its way to bigger things. Since Pastor Barrett came on the field January 1st, 23 have been added to the church, three deacons have been ordained, a budget system adopted with a given percent included for Cooperative Program, a Sunday school study course has been taught, a Daily Vacation Bible school held, a young man licensed to preach and at the close of the meeting enough money pledged to go from one-fourth to one-half time preaching. The pastor plans to enter B. B. I. this fall.

TANGIPAHOA, LA.

—o—

Our work at Tangipaho is growing in a good way. Our fiftieth anniversary will be celebrated the 15th of Sept. All former pastors have a special invitation to be present. We also invite any other pastor to come and worship with us on that day.

The public is invited to come and worship with us. The program will start at 10:30 and have a sermon at the preaching hour. Bro. B. A. McCullough has been invited to preach the sermon. Lunch will be served. Then we will have afternoon service. The revival will begin that night with the pastor doing the preaching. We began our work at Chestbrough church the second Sunday. This gives us full time here on this field. We are enjoying our work just fine. Pray for us.

O. H. Buckley

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Sunday School Lesson

By L. Bracey Campbell

Lesson for August 25 CONFESS AND FORGIVE- NESS

Bible Texts: II Sam. 11:2-12:25; Psalms 51:1-17; 32:1-11.

Introduction. Read the Bible texts. In the lesson from II Samuel is the story of David's sin. It began in the sin of lust, as he looked down from the roof of the royal palace onto the lower roof of Uriah's home and saw his wife, Bath-sheba, bathing at a cistern, there being such cisterns on the roofs of all the lower houses surrounding the palace. The passion which flamed in David's heart as he looked upon the unsuspecting woman, led to the sin of adultery, to which she seems to have offered no resistance, though it would doubtless have been utterly futile for her to have done so. Thus David sinned.

Then he attempted to conceal his sin by ordering the woman's husband home from the army and to his own house. When Uriah refused to go home to his wife David commanded him back to the army and had him murdered in battle. Upon hearing of her husband's death, Bath-sheba mourned for him, no doubt sincerely for it is nowhere hinted that she did not love her husband. When her period of mourning was ended, David commanded her into his harem, and bore him the son who was the fruit of the adulterous union before Uriah's death.

Jehovah sent the faithful Nathan to show David the enormity of his sin. David was convicted of sin against light and privilege, against a man who loved him and trusted him and died for him, against the woman whom he loved and degraded so that her name has slight honor today, though she became the mother of Israel's wisest king, of sin against his own household, his own helpless babe, against his own throne and people. But the prime enormity of his sin was that it was against the God who had exalted him from a herder of sheep to the head of a kingdom.

David repented of his sin. The long story of God's dealings with men contains no account of a repentance more contrite and sincere than his. Nothing else that conscience-smitten men have written can match in true expression of sorrow for sin and of fixed purpose to forsake it, the penitential psalms of David.

But the consequences of his sin David could not avoid. Even while telling David that God forgave him, Nathan foretold the penalties he should suffer. David's latter days were filled with bitterness and woe. David reaped the fruitage of his sin in the lust and hatred and rebellion and murder which blacken the pages of the history of his own family. God forgives the repentant sinner, but He does not suspend for the repentant sinner's sake the operation of the universal law that whatsoever a man soweth that shall he also

reap. Forgiveness of sins never includes remission of consequences. Commit sin, do that, and though God's love may upon your sincere repentance sweep away the hopelessness of the future, and His Spirit put into you a new will and new courage, you shall run the remainder of your race with heavier weights, with increased temptations that you must battle up to the end of the day. David's story teaches these lessons: let us learn them and lay them to heart.

I. THE CRY OF THE CONTRITE AND THE PLEA FOR PARDON Psalm 51:1-17

Nathan had brought home to David his sin by means of the parable of the rich man's treatment of the poor man and his ewe lamb, and David was smitten in heart. Like the Prodigal Son of the New Testament, David went back to his father's house saying, "I am unworthy." He pleads for mercy upon no ground of his own merit, but "according to thy lovingkindness, according to the multitude of thy tender mercies"; here lies David's only right to make his plea: God's forgiveness.

"Blot out my transgressions,
Wash me thoroughly from mine
iniquity,
And cleanse from my sin."

Note the progress: "Blot out my transgressions," the violation of law, that is transgression, and to blot it out is to cause it to cease to be, as the cloud is not when it has faded out of the sky; "Wash me thoroughly from mine iniquity," my defilement, my uncleanness, that is what iniquity is, it is filthiness with which one becomes bespattered by stumbling along the crooked way, slipping and staggering in the foul way besides and apart from the path of righteousness; "Cleans me from my sin," missing the mark, aiming at it warps the will and pollutes the stream of the affections, and makes foul all the springs of thought. As more fully David realized his own sin and wickedness, so the more fully he recognized the holiness and goodness of God. He was persuaded that where sin abounds, grace does more exceedingly abound, and as his need was great, the mercy of God and the love of God were great unto the abundant measure needed to make again his broken peace with God. "Restore unto me the joy of thy salvation." Thank the Lord, David not lost God's salvation, but the joy of it. A saved man all the while, David was yet miserable, or maybe he was miserable in his sin because he was a saved man. Had he not been all the time a saved man, he might have loved his sin and delighted to continue in it, as Herod did in sin with Herodias, his brother Philip's wife, as Felix did in sin with his Jewish paramour, Drusilla. But David was a saved man walking as saved men ought not to walk, and his progress was painful: David was a child of God acting after the manner of a child of the devil, and acting in this false role, David had no joy, and hence the cry, "Restore unto me the joy of thy salvation." You and I lose the joy of our salvation if and when we, like David, allow temptation to entice us into sin. Like David, we

may regain the lost joy, through penitence and confession and a plea and pardon made out of a heart whose purpose is to seek the face of the Lord and to walk in the light of His countenance.

II. GOD'S FORGIVENESS BRINGS A LIFE OF JOY. Psa. 32:1-11.

The prodigal has returned to the Father's house, and there is rejoicing and merry-making, and the most joyous and the merriest is the returned and forgiven prodigal. The tears of the penitent have wet the grime of his face and the hand of the Father has wiped it away, and now the clean face smiles again and the sobbing voice is laughing.

Have you sinned, my brother, my sister, even as the writer of this question has? And have you despised of God's forgiveness? You should not so despair unless you can believe that your sin is greater than God's forgiving grace.

This 32nd Psalm has been the strengthening meat of the word of God to many of His most devoted servants in every age since David gave them utterance. Paul pored over the words of this Psalm while sitting in the house of Gaius in the busy city of Corinth, and found in them the doctrine of divine forgiveness as he wrote it into the Epistle to the Romans (Ro. 4:7, 8). Augustine wrote the words of this Psalm upon the walls of his sick room that he might be comforted by their blessed truths. Galileo in his Roman dungeon repeated the words of this Psalm every week for three years, a task which his inquisitors may have imposed upon him, but which nevertheless proved a consolation and encouragement to him. Martin Luther commended this Psalm, "Because it teaches that the pardon of sin comes without the law and works to the man who believes." Here is David fulfilling his promise to teach transgressors the ways of the Lord by setting in motion the flow of this stream of song, an unfailing stream of help and refreshment of which every thirsty soul may drink, without one whit diminishing its abundant supply, but rather increasing it.

BR

EVERY CHRISTIAN SHOULD KNOW By G. C. Hodge

—o—

Every Christian Should Know That The Lord Rewards Faithfulness.

There are people in practically every community within the state who were once faithful in the work of the church, but who now have neither part nor interest in the church. They themselves have become unfaithful and by their unfaithfulness have made null and void their former testimony, service and influence.

Every Christian should know that the crown of victory goes to him who endures to the end; that though he be saved he will be denied the crowns which the Lord has for his own if for any reason he becomes unfaithful before being overtaken by death; that nothing short of death can relieve him from his responsibilities to God and to his church.

He should know that the crown of life will be given only to those who are faithful unto death. "Blessed is

the man that endureth temptation, for when he hath been approved he shall receive the crown of life" (Jas. 1:12). How long must one endure temptation in order to win the crown of life? The Scripture does not say, but Revelation 2:10 does: "Be thou faithful unto death, and I will give thee the crown of life." One might be faithful unto God and to his church for fifty years, more or less, and then become indifferent and unfaithful, but if so he would be denied the crown of life. This crown is reserved for those who are faithful unto death.

The crown of righteousness will be given only to those who are faithful unto death. Paul said, "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but also to all them that love His appearing" (2 Tim. 4:8). To win this crown one must be ready at all times to meet the Master face to face. Some do not love His appearing or the thought of meeting Him, because they are not ready to meet Him. They would have to do a lot of explaining should the Lord come today. They would have to explain why they are not faithful in the work of His church and why they are engaged in the things to which they are giving their time, their money, their influence and their lives, but none of their excuses would be accepted. The crown of righteousness, we are told, is for those who are faithful and are ready to meet the Master when He comes, or when death comes.

The crown of rejoicing is conditioned on faithfulness, faithfulness in soul-winning. "What is our hope, or joy, or crown of rejoicing? Are not even ye?" (1 Thes. 2:19) Paul said, Ye whom I have won to Christ are my crown of rejoicing. To win this crown one must win souls to Christ. The souls won make the crown.

Some of the Master's most faithful servants are among the richest of the earth, while others are as poor as Job's turkey; Some are among the wisest of the earth, some are otherwise; some are well and strong while others are handicapped by the infirmities of age or disease, but the Master does not require His servants to be either rich or poor, educated or illiterate, strong or weak. He requires them, each of them, to be good and faithful.

Some Christians cannot preach, or teach, or sing, or give, or serve as well as others, but they can be as good and as faithful as others, and if they are, and if they continue so until death, they shall hear the Master's plaudit, "Well done, my good and faithful servant." But if for any reason they become unfaithful before death they shall miss both the crowns and the plaudit. (Rev. 2:20).

BR

Wife: "Tommy gets more like you every day." Husband (meekly): "What's he been up to now?"

EYE COMFORT

Relieves irritation due to over-use, exposure to dust, glare

JOHN R. DICKEY'S EYE WASH
OLD RELIABLE
refreshes and brings comfort. Used 65 years.
Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.
DICKEY DRUG COMPANY, BRISTOL, VA.

Thursday, August 22, 1940

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

Have you begun to think about and prepare for the opening of school? The time is short for some of you. The first thing you know you will be gathering together those new books, kissing mother good-bye, stepping out the front door—and off to school. Why not make it the very best session that you have ever had? It all depends on you.

With love,

Mrs. Frances Steele.

—o—

Ocean Springs, Miss., Aug. 4.

Dear Mrs. Steele and Circle:

Who can tell me who was the writer of the beautiful love letters we find in the New Testament?

Find enclosed two dollars, one for crippled children, and the other to be divided as you think best. Thank you.

Sincerely,

Mrs. Cap.

It is a pleasure to use your gift as you request, Mrs. Cap. The second dollar we shall divide equally between the orphanage and the scholarship. We are grateful to you.—F.L.S.

—o—

Lamar, Miss., Rt. 1,

Dear Mrs. Steele:

May I join the Children's Circle? I enjoy reading the Baptist Record every Thursday. Brother Estes was with us in May. I surely did like his sermons because he preached so plain. I am sending twenty-five cents, part of my tenth, to be used as needed.

Your new friend,

Anna Allen.

We are glad to have you in our circle, Anna, and we are grateful for this share of your tithe.—F.L.S.

—o—

Lamar, Miss., Aug. 9.

Dear Mrs. Steele:

This is our second time to write to the Children's Circle. We enjoy reading it very much every week. We are having our meeting at Clear Creek church this week. Brother Gully is our pastor. We like him fine. He lives at Hickory Flat. We are hoping to have brother E. D. Estes with us again soon. Our school starts soon. We are hoping to have good times at school.

Yours very truly,

Katherine Balden
Ida Bell Allen

You might get a little work and studying done in between those good times, mightn't you, girls? It is hard to realize that it will soon be school time again. We'll be glad to hear from you a third time.—F.L.S.

—o—

Pace, Miss., Aug. 10, 1940.

Dear Mrs. Steele:

This is my first time to write to you. I will be twelve years old the twenty-fourth of this month. I have three sisters and two brothers older than I am. I go to Sunday school every Sunday. I joined the church not so long ago. Mrs. W. S. Redden is my Sunday school teacher. I hope to get lots of pen pals. I enjoy reading the Children's Circle very much. I weigh 104 pounds.

Your new friend,
Doris Jean Thompson.

We hope that you'll be happy and useful in your Christian life Doris.—F.L.S.

—o—

Seminary, Miss., Aug. 10, 1940

Dear Mrs. Steele:

Enclosed you will find one dollar which you will add to the orphanage fund. This comes from the Junior Sunday school birthday collections.

Sincerely, yours in Christ,
Mrs. S. R. Pickering, Supt.
Junior S. S. Department.

These birthday offerings are a great help, Mrs. Pickering, and so are the leaders who encourage interest in these good causes. Our thanks to every one who had a share in this gift.—F.L.S.

—o—

Sturgis, Miss., Aug. 11, 1940.

Dear Mrs. Steele:

This is my first time to write to the circle. I often see some of my little friends' letters in the Children's Circle. A few weeks past I read Dimple Ann Childress' letter. Her father is our pastor at Sturgis. I also read Patricia Doss' letter. Patricia and I both went to Sturgis to school last winter. We also go to Sunday school at Sturgis.

I was eleven years old the ninth of July. I have a sister nine years old and a brother five. We have some pets. One is a little kitty that we have a lot of fun with. I have one grandmother, daddy's mother. She lives with us. She is so sweet and good to us children.

Love to all.

Your new friend,
Frances Boswell.

Frances, I think probably Dimple Ann and Patricia will be pleased to read your letter, too. Come again.—F.L.S.

—o—

North Carrollton, Miss.,
August 12, 1940.

Dear Mrs. Steele:

We read the Children's Circle lots and enjoy it very much. Our ages are eleven and thirteen. Mother had a party on our last birthdays. I hope there will be another one this time. We have interesting Sunday school teachers. My (Dot's) teacher is Miss Stepp, and right now I (Pat) don't have a regular teacher. Joy Calvin is substitute for the class.

We have twin towns, North Carrollton and Carrollton. Every summer we have a union tabernacle meeting. This tabernacle is located between the two towns.

Mrs. Steele, the twenty-five cents is for the J. E. Byrd Memorial Chapel. He was here in a series of services one time. Everybody liked him so much. We will try writing in a more interesting way next time.

Lots of love,
Dot and Pat Lee

We find no fault with your letter this fine, Dot and Pat, but we will be looking forward to "next time." Your gift shall be used as you request. Thank you.—F.L.S.

—o—

Morton, Miss., Aug. 14, 1940.

Dear Mrs. Steele:

I have recently received cards from Ora Nell Farmer and Rev. C. O. and E. D. Estes, for which I was glad. I have read some good books by Mrs. Hill, and have started reading "In His Steps" or "What Would Jesus Do?"

We have painted our church and Sunday school rooms inside. It is nice looking. We had a good meeting. Rev. G. W. Smith of Sallis did the preaching and Pastor led the singing. I visited my brother in Jackson. He took us out to the zoo. I enjoyed looking at everything. My father's birthday was

August 5th. He was seventy-seven years old. He is the oldest deacon in our church (Springfield). I enjoy the Baptist Record and the children's page. I look forward to its arrival. I enjoy your letters in the children's corner.

God bless the good work.
Your friend,
Arthur Cooper.

Arthur, the book which you mention reading really gives one something to think about. All of us would be better Christians if we would try to follow in Jesus' steps.—F.L.S.

New Orleans, La.,
August 7, 1940.

Dear Mrs. Steele:

Enclosed is receipt for the \$7.55 which came this morning from the Mississippi Children's Circle. We are grateful for your continued interest in the Institute and the students you are aiding as they prepare themselves for greater service to the Master. We join them in expressions of gratitude for the young people who are thus making possible their preparation for larger service.

With all good wishes, I am
Yours gratefully,

W. W. Hamilton, Pres.

—o—

Jackson, Miss.,
August 7, 1940.

Children's Circle:

Please accept our thanks for your contribution of 50c to building fund for the J. E. Byrd Memorial and \$12.10 to the General Support Fund.

Your continued interest and support is deeply appreciated.

Sincerely yours,
W. G. Mize, Supt.

Baptist Orphanage.

—o—

ROCKEFELLER CENTER, N. Y.

2. Radio City

By John J. Lipsey

We knew that Rockefeller Center was much too big for a person to see all of it in one day, or even in several days. We went there twenty or twenty-five times, and we never did see all of it. We decided that one of the first things we wanted to see was Radio City. Most people think Radio City and Rockefeller Center are exactly the same, and some people get so mixed up that they sometimes say "Radio Center" and "Rockefeller City."

But Radio City is only a part of Rockefeller Center. Even some New Yorkers did not seem to know just what part. To get the truth I asked a guide whose business it was to know. I learned that Radio City includes the studios, offices, and other rooms and equipment of the National Broadcasting Company; the Radio City Music Hall; the Center Theatre (an opera house); and a Newsreel Theatre. All of these except the Newsreel Theatre are immense things, but they are altogether just a small portion of Rockefeller Center, just as Rockefeller Center is just a small portion of New York City.

If you want to see the radio and television arrangements of NBC, you have to take a guided tour, though you may not like guided tours, as Julia does not. To see the broadcasting studios, we bought tickets and sat in a large reception room in the center of the second floor of the 70-story RCA building until a guide had accumulated 22 persons. Then he shepherded us into a big elevator which lifted us so fast that our knees almost buckled. But we went only to the 9th floor, I believe, this time. The NBC occupies seven whole floors of this tremendous building, but even this room is not enough. They have to rent several theatres in various places in New York to put on some of their broadcasts when large visible audiences are desired.

When we got out of the elevator the guide took us into the gallery of a small studio, as he called it. It was two stories high and as big as a country church. Actors were rehearsing the parts they were going to read in one of the "soap operas" that mother is supposed to listen to while she washes dishes of iron clothes. The audience in the gallery is separated from the actors by plate glass. In the studio, besides the actors, were quantities of sound effects and electrical equipment whose uses the guide tried unsuccessfully to explain. At the other end also behind glass, were places for engineers and directors. This was one of many such studios.

But this was not the smallest-sized studio. There were others fitted up much like offices, in which such men as Lowell Thomas and H.

V. Kaltenborn broadcast.

We were shown a museum of discarded broadcasting equipment, illustrating the short history of radiocasting, which is only about 19 years old. After that came a demonstration of sound effects, things that make the queer noises that programs sometimes need to make you think you are hearing the real thing. Then we saw electrical machinery until we were dizzy, and a control board fifty feet long, the largest in the world. This is where NBC programs from all over the nation and the world are brought by wire and switched to lines which lead to your own station.

End of this tour came when we had been shown the largest radio broadcasting studio in the world. This is where the symphony concerts of Toscanini originate and the Fred Allen shows and other big programs start from. On the main floor and in the gallery are seats for about 2500 people. The stage is about 100 feet long and on several levels. We were told that the entire studio, to avoid unwanted noise, is suspended within the building. I don't know how.

Then we took a television tour. The explanation of television was interesting but complicated, sometimes just not understandable. But the guide was helped by many diagrams and pieces of apparatus. When we had gotten to the place where the guide himself was a bit confused, we were taken to a studio where actual television broadcasting was done. In fact, Julia and I were each "televised." While one of us stood before bright lights and a microphone, the guide would talk to us and we to him. Meanwhile the other one of us would be watching a 9 by 12 inch screen where our actions would be visible and from behind which our voices would come. Television broadcasting is hot work because of the heat from the lights. Actors for television will have to have something more than smooth voices. Looks will count, and acting ability.

Already regular television broadcasts are going out from Radio City, being "piped" by wire to the top of the Empire State building (tallest in the world) which serves as an aerial. But because at present the effective range of a telecasting station is only about 50 miles, it may be some time before you will have use for a television receiver. Telecasts may be carried by coaxial cables, but these cost \$5,000 a mile. Only long one in the country runs from New York to Philadelphia, and it is experimental.

This is pretty dry. I don't know whether you can stand any more about Rockefeller Center if it is going to keep on like this.

—BR—

DECATUR

—o—

A revival of much interest and great good has just closed at Clarke Venable Memorial Church, Decatur, Miss., conducted by the pastor, Rev. C. B. Hamlett III. Rev. L. B. Cobb, pastor of Baptist Church at Union, Miss., directed the musical program.

There were thirty-four added to the church; 26 by profession of faith and 8 by letter. Great crowds attended both day and night. Baptismal service will be held on Wednesday night, August 7.

A Vacation Bible school is in progress. Up to date, Wednesday, August 7th, there are 110 pupils enrolled and 19 workers. We expect an increase in attendance daily.

—Mrs. T. G. Hinton, Reporter.



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8 never fade Velox prints only 25¢
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Valuable premiums given.
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JACK RABBIT CO., Spartanburg, S. C.

t 22, 1940

Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS.

JACKSON, MISS.

Billy, He's In Trouble

I've got a letter, parson, from my son out west,
An' my ol' heart is heavy as an anvil in my breast,
To think the boy whose future I had so proudly planned
Should wander from the path o' right and come to such an end.
I told him when he left us, only three short years ago,
He'd find himself a-plowin' in a mighty crooked row;
He'd miss his father's counsels an' his mothers prayers, too;
But he said the farm was hateful, an' he guessed he'd have to go.

His letters came so seldom that I somehow sort o' knew
That Billy was a-trampin' on a mighty rocky road,
But never once imagined he would bow my head in shame,
An' in the dust'd waller his daddy's honored name.
He writes from out in Denver an' the story's mighty short;
I just can't tell his mother: It would crush her poor old heart;
An' so I reckoned, parson, you might break the news to her—
Bill's in the legislature, but he doesn't say what fur.

Anonymous.

Now you got a good laugh out of that, but is it not true that misunderstandings and ignorance give us more worry than anything else?

Thinking of the above poem leads us think of how many fathers and mothers are worrying over their boys and girls who really have gone astray. We would not say that in every case it is because mother and father have not set the right example, but in many, many cases that is true. They have been ignorant of the value of a good example. They have not taken advantage of the church opportunities. They do not attend Sunday School, and many of them do not even know that the church has a training service to which they should be loyal in support and attendance. Many parents have saved their children from the "snare of the fowler" by setting the right example.

—o—

THREE BIG WEEKS YOU ARE INTERESTED IN

Get your red pencil! and mark these three dates—November 27, 28, 29: This is the time for our State Baptist Training Union Convention to meet at First Baptist Church Laurel this fall. December 2-6: This is the week set aside for a statewide associational visitation. We plan to have a group of workers in every association in the state one day that week for definite conferences on all departments of the Training Union. December 31—January 3: This is the date of the Southwide Training Union Confer-

ence to be held in Memphis. We have set our goal at 1,000 for Mississippi as the minimum attendance from our state. We hope you will be praying for each of these efforts, and participate in each of them if possible.

—o—

We are happy to know that Mr. Ralph W. Gilbert has moved to Columbia and is the counselor for the B. Y. P. U. there. He writes that a new life has been given to their Training Union as the result of the recent Training School conducted by some of our summer workers, and he says that they are on their way to A-1 Ville and in addition to the B. Y. P. U. the entire Training Union will soon be able to qualify as standard.

—o—

Thanks to Mr. Morrell Imfinger of R-1 Meadville for request for help in organizing the full Training Union set-up in his church. We hope soon to report this organization as having been perfected. We are always glad to help in every way possible, one simple service is to send free tracts about the work and then to furnish free literature for the first quarter.

—o—

LAFAYETTE CO. HAS SUCCESSFUL MEETING

Following the special work in six of the churches in Lafayette Co. the Associational Training Union held a meeting at the Anchor church. It proved to be the best meeting from every standpoint that had been held in a year and all were happy over the new interest manifested in the work. An Intermediate Sword Drill, a Junior Memory work, and a Story Telling by members of these various departments were a part of the program. The main address was made by Mr. Kermit R. Cofer of Water Valley. Mr. Cofer used as his subject, "Straight living in a crooked age". A nominating committee was appointed to select officers who are to be presented to the regular association that meets in September with the request that the association elect the offices thus making the Training Union work a part of the regular Association program. First Sunday in October is set for the next meeting. We are indebted to Miss Lillie Pearl Williams, Associational B. T. U. Secretary for this information about the Lafayette Co. work.

—BR—

THE DEATH OF REV. J. H. D. WATSON

—o—

It is indeed, with sad hearts that we report the death of our great friend, Christian brother, and pastor. J. H. D. Watson was born September 12, 1858; joined the Clear Springs Baptist Church and later the Providence Baptist Church. (by letter)

In 1885. He became a deacon

on the same day he moved his membership to this church.

Bro. Watson was licensed to preach in 1886, and was given his first pastorate by the New Haven Church, the following September which place he filled until he became physically disabled.

He was ordained by the Providence Church in September 1886 and served as pastor of this same church for 45 years in succession, and then later he served this church, three additional years.

Bro. Watson served as pastor of 15 churches during his 50 years of Active Ministerial Work in Choctaw and adjoining counties.

Bro. Watson died at the age of 81 years, 10 Months, 4 days, leaving his wife, Mrs. Martha Jane Fair Watson, and the following children: Mrs. W. F. Bowie, Blytheville, Ark.; Mrs. J. C. Buff, Summersville, S. C.; (Miss) Josephine Watson, Pressman's Home, Tenn.; W. W. Watson, Weir, Miss., Rt.; J. T. Watson, Blackwell, Okla.; and Robert E. Watson, St. Francisville, La.; also 14 grandchildren. We do desire so far as possible to share our friendship and sympathies with all the bereaved. By the Committee of the Providence Baptist Church.

W. S. Morris
W. J. McPherson
Doyle B. Tennyson

—BR—

UNION CHURCH, COVINGTON

—o—

We just closed a meeting at Union in which the Lord wonderfully blessed us. There were 25 who took their stand for Christ, 23 of whom were for baptism.

During the second week in July I was with brother Gaston G. Mooney in another of the churches of which

he is pastor. The Lord gave us 15 there for baptism.

Brother Mooney is one of the best young pastors whom I have ever known. His people follow him because he loves them. No church will ever regret having called him as pastor.

—J. C. Murphy.

BR

TRAY COVERS NEEDED

In times past Women's Missionary Societies and Sunday school classes have been very gracious in sending linens to our hospital. We are now in need of tray covers. These should be made of durable white material such as Indianhead (not unbleached domestic), machine stitched, measure 16"x24" when hemmed, and should have no colored edgings or embroidery. Packages should be addressed to

Southern Baptist Hospital
New Orleans, Louisiana

Please print return address plainly in order that we may acknowledge the gift.

—Louis J. Bristow, Supt.

TENNESSEE COLLEGE FOR WOMEN

(Owned by Tennessee Baptist Convention)

A Liberal Arts College, which confers the A. B. and B. S. degrees. Courses in Music, Dramatic Art and Public Speech, Secretarial Science, Home Economics, and Physical Education.

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News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

Receipts in July, 1940.....	\$28,055.46
Receipts in July, 1939.....	27,428.37
Increase.....	\$ 627.09

EVANGELISM SUPERINTENDENT CONDUCTS ASOCIATIONAL PROGRAM

An effective associational evangelistic program was conducted by the superintendent of evangelism, Dr. Roland Q. Leavell, July 30-July 12, in Paris, Tenn., and in the Western District Association. Rev. H. H. Stembidge is the pastor at Paris and was the moving spirit in the meeting. Rev. W. A. Smith, of Atlanta, Ga., led in the singing. Rev. E. H. Greenwell is moderator and Rev. H. D. Langford is chairman of the associational committee on evangelism.

Eight all-day meetings were held in eight strategically located churches in the association. The superintendent of evangelism preached each night for two weeks in the city auditorium at Paris. Evangelistic meetings will be held during August in all the rural churches following this program. A far-reaching program for the association was worked out in daily conferences with the pastors and will be presented at the next associational meeting. Huge crowds thronged the city auditorium and many people professed faith in Christ.

JEWISH CONVERT EAGERLY WITNESSES FOR CHRIST

When the light of Christ penetrated the life of Mr. B. and he saw in Him Israel's long-sought Messiah and only hope, he realized what a price he would have to pay for it—separation from friends and loved ones, and on the latter he was dependent for his support. Should he secretly follow the Master or openly confess Him and face the consequences? But it did not take him long to decide, for before he realized it he was already telling others about it and the inevitable followed.

At first his friends did not take him seriously, but soon they realized that something vital had taken place in his life and that no pressure on their part swerved his convictions. On the contrary, he used every available moment and all the persuasive power he could command to testify not only to those in his immediate vicinity, but to make special visits to his friends of former years in other cities to tell them the glad news.

Every letter that comes from this man calls for a fresh supply of literature which he assures me is being used advantageously, and through the efforts of this dear old soul already several have been won to a knowledge of the Saviour.

In a recent letter he tells of an offer that was made to him by one of the Jewish organizations to put him in a comfortable home provided he would not attempt to "convert" the other people there, but he says he would rather go hungry and barefooted than have to deny his Saviour for that is what it would amount to.

Oh, that we had more of like faith!

SMALL SON OF INDIAN MISSIONARY CONVERTED

An interesting item included in the report of Rev. C. W. Stumph, missionary to the Indians in New Mexico, is that of the conversion and baptism of Earnest Jojola, eight-year-old son of Rev. and Mrs. Seferino, Indian missionaries.

"Earnest is quite young to be converted," writes Brother Stumph, "but he has attended Sunday School since he was a little baby, and is unusually bright in things religious. He knows a lot of Scripture, and understands the plan of salvation."

All members of the Jojola family are now Chris-

JOE BURTON, Publicity Secretary

tians, except five-year-old Andrea, this including both parents, two daughters, and three sons.

NEW MOTHERS' CLUB ORGANIZED IN NEW ORLEANS

At the close of a very successful Vacation Bible School in the Rachel Sims Mission, New Orleans, where Miss Gladys Keith and Mrs. Leona Wollforth are missionaries, the mothers of the children were given special invitations to meet one night the following week for the specific purpose of organizing a "Mothers' Club."

Fifteen mothers came on the night specified to become charter members. One is a Jewess who is seventy-one years old.

The mothers sang choruses, and the missionaries were happily surprised to find that most of the mothers had learned the songs from their children. They did some sewing and had a short social period. The mothers were in no hurry to leave and they continued to sing hymns, until everything became very still. "Christ was in our midst," writes Miss Keith. "We had been praying for this for a long time."

The following day the Jewess came to the mission very happy, saying, "I have a new member for our club. My neighbor wants to come, and we must pray that we can win her before she dies."

RURAL CHURCH REVIVED AFTER FINE MEETING

One of the outstanding things which occurred in a very fine revival meeting conducted in a Tennessee rural church by Rev. Percy Ray, missionary, was the conversion of a man seventy-seven years old, who had not been in a church for thirty years. He was gloriously saved and united with the church.

Brother Ray writes that the church had become very weak and that since the revival it has become greatly strengthened and encouraged. Thirty-eight people were saved during the course of the meeting.

FRENCH MISSION OPENED IN GOVERNMENT COMMUNITY

A new mission has been opened under the leadership of Rev. Lawrence Thibodeaux, French missionary in Louisiana, in a new government community, about three miles out from Thibodeaux. Over eighty homes have been built and families are rapidly moving into them. Most of the people are French Catholics.

The first service was held in one of the homes on the project. The house was full of interested people who heard the message from the missionary in their own language. Prospects for the mission appear good, writes Brother Thibodeaux.

STATE MISSIONS

(Continued from page 7)

been asked in the first place. We went with some fear and trembling. Dr. Lowrey was away filling another engagement. An older sister, now gone home, laughingly told Dr. Booth Lowrey of the fear. He replied, "My boy, don't you know the bigger the man the less the criticism!"

How we need that in our souls, "The bigger the man the less the criticism!"

IX

(Continued from last week)

These Will Attend the Associations

Calhoun, A. L. Goodrich or D. A. McCall and Missionaries; Lebanon, A. L. Goodrich or D. A. McCall and Missionaries; Sunflower, A. L. Goodrich or D. A. McCall and Missionaries; Jasper, A. L. Goodrich or D. A. McCall and Missionaries; Tate, A. L. Goodrich; Alcorn, A. L. Goodrich or D. A. McCall and Missionaries; Madison, A. L. Goodrich or D. A. McCall and Missionaries;

Rankin, D. A. McCall and Missionaries; Clarke, E. G. Hightower; Zion, A. L. Goodrich or D. A. McCall and Missionaries; Oktibbeha, A. J. Wilds; Prentiss, A. L. Goodrich or D. A. McCall and Missionaries; Perry, D. A. McCall and Missionaries; Choctaw, A. J. Wilds; Gulf Coast, D. A. McCall and Missionaries; Chickasaw, A. L. Goodrich; Liberty, Jno A. Farmer; Kemper, A. L. Goodrich; Jones, A. L. Goodrich or D. A. McCall and Missionaries; Carroll, E. C. Williams; Panola, H. T. McLaurin; Clay, A. J. Wilds; Tishomingo, A. J. Wilds; Marion, D. A. McCall and Missionaries; Union, A. L. Goodrich; Smith, D. A. McCall and Missionaries; Lincoln, A. L. Goodrich; Jackson, E. C. Williams; Yazoo, D. A. McCall and Missionaries; Tallahatchie, A. J. Wilds; Covington, Jno. A. Farmer; Kosciusko, H. T. McLaurin; Mississippi, E. G. Hightower; Leake, A. L. Goodrich; George, D. A. McCall and Missionaries; Pearl River, E. G. Hightower; Lawrence, Jno. A. Farmer; Holmes, A. L. Goodrich or D. A. McCall and Missionaries; Itawamba, A. L. Goodrich; Deer Creek, A. L. Goodrich or D. A. McCall and Missionaries; Leflore, D. A. McCall and Missionaries; Copiah, A. L. Goodrich; Pike, A. L. Goodrich or D. A. McCall and Missionaries; Lauderdale, E. C. Williams; Riverside, D. A. McCall and Missionaries; Winston, A. L. Goodrich; Neshoba, A. L. Goodrich or D. A. McCall and Missionaries; Wayne, E. C. Williams; Pontotoc, A. J. Wilds; Greene, A. L. Goodrich or D. A. McCall and Missionaries; New Choctaw, A. L. Goodrich; Montgomery, E. C. Williams; Columbus, A. L. Goodrich or D. A. McCall and Missionaries; Newton, A. L. Goodrich or D. A. McCall and Missionaries; Simpson, A. J. Wilds; Scott, A. L. Goodrich; Hinds-Warren, E. C. Williams; Noxubee, A. L. Goodrich or D. A. McCall and Missionaries; Walthall, A. L. Goodrich or D. A. McCall and Missionaries; Jeff Davis, A. L. Goodrich; Franklin, A. L. Goodrich; Union Co., H. T. McLaurin.

BR

The revival meeting at Gum Grove Church, Lincoln County, beginning July 28 was one of the best in years. There were 22 added to the church, and the people drawn closer to one another and to God. Rev. "Happy" White of Atlanta preached five days and Pastor Jewell Goldman concluded the meeting. Mr. Harvey Smith led the singing and Mrs. Clarence Holloway was pianist.

Pastor S. W. Rogers has resigned at Bruce effective Oct. 1. The church there has shown their high regard for him in many ways. In his four years pastorate they have asked him to preach in every meeting, furnishing a singer and making an extra offering as to a visiting preacher. He will be available for a pastorate in Mississippi. His family now consists only of himself and wife.

Rev. and Mrs. R. C. McGlamery of Ft. Worth, Texas, visited Mrs. McGlamery's parents, Mr. and Mrs. W. A. Ellis of Mathiston last week. They also visited her grandparents, Mr. and Mrs. C. D. Hames of Sturgis and attended a service of the annual revival at Gum Branch Baptist Church, where generations of the family have worshipped. Rev. McGlamery, a graduate of Oklahoma A. & M. College and studying toward his degree at Fort Worth Seminary, pastored a church in Texas and one in Oklahoma. Mrs. McGlamery is remembered as Miss Orlene Ellis who taught at Holmes Junior College and did student secretary work in Oklahoma and Texas.

July 14-19 was educational week at Gum Grove Church, Lincoln County. A religious census was taken beforehand. Vacation Bible school for those 4 to 16 was held in the afternoon, and in the evening the older ones studied the book "New Testament Studies." Much interest was shown. There were 44 children and 18 adults. Members of the faculty were: Mrs. Clarence Holloway, Mrs. Homer Case, Miss Lottie Mae Allred, Miss Mildred Smith, Miss Zula Keene, Mrs. G. W. Wactor, Miss Clara Mae Edwards, Mrs. E. Nettles, Mrs. Cupit and Miss Eula Philips. Commencement Friday afternoon. The people were so much pleased that they plan a two weeks' school for next year, and to have a school bus to bring children to Sunday school.

FORCE IN THE SERMON ON THE MOUNT

—o—

(Continued from page 3)

Mrs. Montgomery translated the word in these passages "officers," "police," "Jewish police." That is what made Peter so afraid when he warmed himself before the fire. He was in the midst of the police already, so he skedaddled. Now that word "officers" or "police" is in the Sermon on the Mount, and with our Lord's approval, even though He knew the injustices of courts and officers at times.

Further on we come to the matter of oaths. The verb swear has two meanings. It is used of Peter's return to a fisherman's profanity when with many oaths his backslidden mouth denied he even knew the Lord Jesus. Our Lord said "Swear not at all" that way. But the word is used also of legal oaths in a court. Jesus, when put on oath by the usual formula before the Sanhedrin, testified, though He had kept silent before. God has sworn by Himself and by His oath we have a strong consolation, Heb. 6:13; Lu. 1:73; Acts 2:30; 7:17. What God has done through history and our Lord has done in the flesh, is not wrong. In Mat. 23 our Lord condemns the Pharisee for dodging his oath, but he upholds legal oaths.

Then comes the context of the command not to resist evil. Mrs. Montgomery's translation is: "I tell you not to retaliate the injury." That's it. The matter is personal. Civil government is off of his text's horizon. The whole question is whether one is to take the law into his own hands and deal blow for blow. In certain cases Moses left matters to that kind of rough justice, within prescribed bounds. But it was never an ideal system. Jesus repudiated it. The very alternative is that force and resistance to injuries is the function of law and order and is not to be taken into private hands. This the context teaches. There may be injustices, He says, in law. But uphold the law, for anarchy is worse. If a man by legal chicanery takes your coat, let him have cloak, too, but uphold the courts. And when legal authorities "impress" (Mrs. Montgomery's translation) your services, uphold law and order. Give all they ask and double.

Our Lord resisted evil by force. He twice drove out exploiters of the people and of religion from God's temple. He wrecked their illicit property and business and "threw out," "poured out" and "upturned" men, cattle, money and businessmen's desks. Strong language and a fiery scene. "He plaited a scourge of rushes." Twice before Jesus was scourged in Pilate's court, He scourged the traffickers in religion out to the streets and to their public shame. As the Son of God He acted as a force of the Divine Law in His Father's House. He was smitten and turned not His face for more. He did not interpret His own Sermon with literalism. You are not capable of learning anything from Jesus by literalism in the interpretation of what is evidently figura-

tive language. Hyperbole is the essence of His method and message. And nowhere more so than in the Sermon on the Mount. Every good teacher uses hyperbole. The wooden-headed student won't get it, but it is worth while for those who do.

Then these are not all our Lord's witness on the matters pertaining to pacifism. There is His declaration: "I came not to bring peace but a sword." Such a declaration is poor consolation to pacifists, even though again the application be to personal matters rather than civil affairs. "And he who has no sword, let him sell his cloak and buy one." Right much of approval of defense measures there. Some suppose Jesus was sarcastic because, when someone said they had two swords in the party, He replied: "It is enough." I don't see any sarcasm implied. They were going out in the dark, dangerous streets and roads. Peter carried a sword for self-protection. The land was infested with robbers and bandits. They were going without the city walls. They were to be scattered to their homes by unusual violence. The presence of swords on two of their number was perfectly natural and our Lord approved it, though He rebuked Peter's rashness in resisting officers of the law even when misusing their power for injustice—history's greatest injustice. His words admit of no pacifist attitudes.

A pacifist friend of mine said to me the other day: "Can you imagine Jesus with a gun in His hands?" I replied: "No, I cannot imagine in Jesus a lot of the routine of our normal human life. I cannot imagine His taking a woman in His arms in marital love as married men legitimately do. His Messianic career inevitably bars from His brief public life all the ordinary activities of men who are part of our busy world. But He loved the soldier and received him. To Jesus the soldier is no murderer. A soldier was rated by Him as the greatest believer He knew." The talk went on to the modernist—pacifists' usual repudiation of the Old Testament and its God. To that I replied: "I cannot imagine Jesus as a policeman or soldier, even though He upheld law and order and force. But it is far easier to imagine the historical Jesus with all the weapons of modern warfare in His hands than to imagine Him for one moment sneering at His God and Father, known as Jehovah in Old Testament revelations, or repudiating that revelation by assuming infidel attitudes towards the ancient Word of God."

You don't have to go out of the Sermon on the Mount to see the pacifists incapacity as an interpreter. Our Lord on every line shows His loyalty to law, order, justice, officers and all the force the State needs in its legitimate functions on behalf of its citizenship. And He shows us the same rule of right by irresistible force in the reign of law in all eternity. Let men quit trifling with

the Sermon on the Mount. By their words shall they one day be judged.

WILLIAM CAREY TAYLOR
Buenos Aires,
July 13, 1940.

—BR—

BOGUE CHITTO D. V. B. S.

—o—

For many of our young people, this was the first, and they want another next year. Fifty-four were enrolled. The faculty consisted of: Mrs. Elan Price, Mrs. Price Brister, Mrs. John Cox, Pastor M. J. Anderson, Miss Clara Mae Edmonds, Miss Mable Brister, Mrs. E. C. Bass and Miss Bettie Montgomery.

A watermelon cutting, commencement exercises, awarding diplomas, and a church social were enjoyed by everybody. The hand work of the students was used to decorate the Church. Several of the young people united with the Church during the revival which followed.

—Reporter.

—BR—

BOGUE CHITTO REVIVAL

—o—

Meeting, August 5-11, conducted by Pastor M. J. Anderson. Rev. Earl Gwin, of Sterlington, La., preached, and Bro. Ben Carter, of LaGrange, Ga., led in the singing. These were spirit filled messages, resulting in the greatest revival in years. There were 17 additions, 13 by baptism. Pastor Anderson has for two years led in a definite Church Program. The Church house has been painted and repaired. We have had a B. T. U. Training Course, a D. V. B. S. and a great revival. We plan a S. S. study course and a Loyalty Campaign. We have had no "summer slump." Quite the contrary.

—Reporter.

TITHING LITERATURE

—o—

Any church may now put on a Continued course of tithing education, right in the midst of its other activities, and at a ridiculously small cost. The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive series, at so low a price that distribution to an entire church costs only two cents per family. It is equally well adapted to Sunday Schools, Young People's Societies, Woman's Societies, or other groups in the church.

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—BR—

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"THE JUDGMENT OF THE NATIONS AT THE COMING OF CHRIST

—o—

Bro. F. V. McFatridge, in the issue of July 18, calls this judgment "The Great Judgment."

I am wondering where he got the name. It is not the judgment of the saved at "The Judgment seat of Christ" (Rom. 14:10) where the believers' works are judged (1st Cor. 3:11-15). It is not the judgment of the great white throne, where only the lost are to be judged (Rev. 20:11-15). It is none other than the judgment of the nations at the coming of Christ. If I had to guess where Bro. McFatridge got his name for this judgment, I would guess he called it "The Great Judgment" to fit his theory of what will take place at this judgment. He certainly did not get his name from the Divine record.

After reading Bro. McFatridge's criticism of my articles in the issues of June 27th and July 4th, I re-read my articles very carefully. I now say that I would not change or modify anything I wrote. If I "fall asleep in Christ" soon I am willing to be remembered by what I wrote in the two articles referred to above, in spite of the fact that it is new to Bro. McFatridge.

Let me say for the comfort of Bro. McFatridge: I have been studying the Word of God much longer than he has and I am constantly finding something plainly revealed that is entirely new to me. Bro. McFatridge makes the inheritance of an earthly kingdom by earthly nations synonymous with an individual inheriting eternal life through Jesus and with Jesus.

They are by no means one and the same. A nation inherits a kingdom through the kindness to the brethren of the King.

An individual inherits eternal life through faith in the Lamb of God, who taketh away the sin of the world by bearing it in His own person on the tree of the cross.

If Bro. McFatridge had rightly divided the word of truth just here he would not have written as he did. He certainly would not have confused a kingdom by an earthly people with eternal life received by a repentant sinner through faith in a crucified and risen Lord and Saviour.

I suspect that Bro. McFatridge does not believe that Jesus will return to this earth in the same material body in which He came from the tomb; the same material body in which He dwelt and appeared to His followers for forty days after His resurrection; the same material body in which He went away through the clouds; and that when He does so come, He will come to reign over the earth as King on David's throne which the angel said God would give to Him (Luke 1:32) and which God swore to David He would raise up Jesus in the flesh to sit on his (David's) throne (Acts 2:30).

And since he does not believe this (as I suspect) he is forced to give to the Scriptures which teach it some meaning or interpretation that is in harmony with his denial of the personal return of our Lord in a material body to reign over the earth as King of Kings and Lord of Lords.

Am I right, Bro. McFatridge, in what I suspect you believe about the manner and purpose of our Lord's return to the earth? If so, that accounts for your interpretation of the judgment of the nations.

May I ask Bro. McFatridge the following questions?

First: When Jesus calls Himself King in His own account of His judgment of nations, why do you write of Him only as a judge?

Second: When Jesus describes Himself as King sitting on a throne judging nations (as is the right of kings), why do you think of Him only as a judge sitting on a judgment seat judging individuals?

Third: When Jesus says He, as King, will give to some nations a kingdom because they have ministered to His brethren, why do you say that He will only declare these nations to be righteous because they had, as individuals, proven themselves to be righteous by their treatment of His brethren?

Fourth: If Jesus only wanted to declare those on His right hand to be righteous as proven by their works (as you say He did), why did He not say so plainly and not leave us to infer that He meant only to declare them righteous?

Fifth: If Jesus meant to declare those on the right hand of the King righteous because they had proven it by their ministry to His brethren, why did He say they were inheriting a kingdom because they had, in time of need, ministered to His brethren who were right then present?

Sixth: In your criticism of my comments (I did not interpret, I simply commented) on the judgment of the nations, why did you not find a place in your interpretation for "these my brethren?" They were there. Who were they? What purpose did they serve the King by their presence?

Seventh: According to your interpretation of the judgment of the nations, do you not have present two groups of Christians, viz: The nations on the right hand of the King and "there my brethren?" How do you distinguish between them?

Eighth: If in the Saviour's record of the judgment of the nations, "King" means "King" (not simply a judge); If "throne" means "throne" (not simply a judgment seat); If "Kingdom" means "Kingdom" (not eternal life as a believer has through Christ); "Nations" means "nations" (not a large group of Christians), is not my understanding of this judgment in perfect harmony with all the doctrines of grace as held by Baptists?

Ninth: But if those on the right hand of the King were declared to have eternal life (as each believer has through Christ) because they had, in time of need, ministered to the brethren of the King, does it not require much interpretation, much explanation and quite a change in the meaning of words to make it harmonize with the doctrines of grace?

Tenth: In your interpretation of the judgment of the nations, will you not admit that you treat it as a parable and not as a literal (not

figurative) record of an actual judgment?

To me, this judgment under consideration as recorded in Mat. 25: 31-46, is a real judgment with a real King coming in real clouds with real angels, sitting on a real throne and setting up a real Kingdom which had been His in the purpose of the Father from the foundation of the world. And this real King judges real nations and selects such nations to reign over as had shown their fitness for existence in His Kingdom by their treatment of His brethren whom He had brought with Him through the clouds.

And this real King judging real nations destroys those nations which had shown their unfitness for a place in His Kingdom by their neglect of His brethren and thereby had neglected Him.

I find great pleasure in believing that Jesus meant exactly what He said when He told us what He would do with nations when He comes to sit on the throne of His glory.

—BR—

S. S. ATTENDANCE, AUG. 11

Pass Christian	40
Mt. Zion, Simpson Co.	52
Morrison Chapel	178
Concord, Franklin Co.	70
Main St., Hattiesburg	323
Florence	108

—O—

B. T. U. ATTENDANCE, AUG. 11

Morrison Chapel	77
Parkway, Jackson	173
Main St., Hattiesburg	102
Florence	44

—O—

S. S. ATTENDANCE, AUG. 18

Northside, Jackson	127
Southside, Jackson	58
Crystal Springs	332
New Zion, Copiah Co.	77
First Church, McComb	358
West Laurel	553
Florence	122
Hattiesburg, Main St.	370
Bethlehem, Jones Co.	100
Kreole	72
Pascagoula	232
Vicksburg, First	389
Bethlehem, Choctaw Co.	45
Double Springs	61
Lumberton	177
Bethesda, Jones Co.	82
Union	143
Wade	55
Sardis Church, Neshoba Co.	63
Jackson, First Church	835
Jackson, Griffith Church	610
Jackson, Calvary Church	895

—O—

B. T. U. ATTENDANCE, AUG. 18

Northside, Jackson	34
Southside, Jackson	73
Crystal Springs	136
First Church, McComb	83
Florence	51
Hattiesburg, Main St.	101
Kreole	42
Pascagoula	93
Vicksburg, First	155
Lumberton	81
Union	61
Wade	25

—BR—

MT. OLIVE

—O—

July 28-Aug. 2 was a busy period for Mt. Olive church, Mississippi Association. During this week we conducted our Daily Vacation Bible School and our annual revival meeting. After Sunday we met at 9:00

A. M. for the Bible school; and following a brief intermission we reassembled for the morning preaching service. In the D. V. B. S. the pastor, who served as principal, was ably assisted by Mrs. Gwin Martin, Misses Ida May and Mabel Martin, Mrs. Lillian Reardon, Mrs. R. E. Young and Mr. Bobby Young.

In the revival services the Lord sent the messages through the incomparable Bill Kyzar of Meadville, zealous soul and mighty in the scriptures. He was even better than we had expected. Rev. J. A. Terrell of McComb directed the singing very acceptably. The meeting left the spiritual lives of our people deepened. Three candidates for baptism.

S. G. Pope, Pastor

J. M. ALEXANDER

—O—

Many hearts are sad because of the death of Mr. J. M. Alexander.

He was born February 28, 1867 and was called to heaven, Aug 8, 1940. He has been a faithful member of Providence Baptist Church since the age of twenty. He was married to Miss Jossie Miller when he was nineteen years old. His first wife died after twenty years of married life leaving him with seven children to rear. Later he married Mrs. Alice Bright who has faithfully nursed him through his illness of three years.

Mr. Alexander is survived by his widow, seven children, two sisters, two brothers, thirty grand children, three great grand children.

He was a faithful companion, a kind and loving father, a true friend to all he knew.

J. W. McPherson

"Keeping His and Our Vineyard"



This year we are helping 44 State missionary pastors preach Jesus in 61 churches.

We should have twice as many State Missionary pastors!

We are putting \$9,000 into pastoral aid, as above, this year.

We should put \$20,000 a year into it!

The scope of this work will be largely determined by what Mississippi Baptists do for State Missions.

W. M. U. Week of Prayer, September 16-19, and,

Sunday School Day, October 27th.

Make it possible for your whole church to participate!

★

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